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National Liturgical Week

HELD AT THE CATHEDRAL OF
THE HOLY NAME, CHICAGO

OCTOBER 21–25

1940

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Vol. I

UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND SAMUEL A. STRITCH, D.D.

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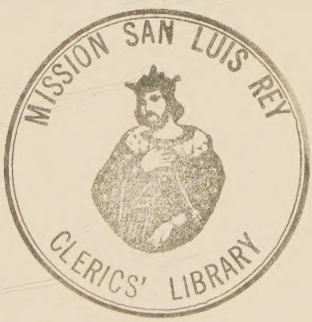

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Foreword

THE Liturgical Week in Chicago was a happy, helpful experience. The seriousness, the enthusiasm, the piety which characterized it were promises of a growing liturgical renaissance in our country. For years thoughtful men, looking a little frightened at the shallowness of certain Catholic Action in our midst, were a bit envious of the appreciation of the supernatural life of the Church expressed in Liturgical Weeks in other countries. They longed to draw our priests and people deeper into the Liturgy. When they proposed this Liturgical Week, they were not without misgivings. On the one hand, the Church in the United States grew in an era after the great liturgical ages in Church history; and on the other, some of the writers were mistaking antiquarian studies for liturgical advances. Great was our surprise when there came from all over the country for our Liturgical Week intelligent, serious priests, religious and laymen and demonstrated that there is sound liturgical thought among us and the hope of our bringing ourselves closer to the *Ecclesia Orans*.

Saint Thomas says that liturgical action is a part of the virtue of religion. It is a giving of the mind and the will to the service of God. Since virtues are fostered by the very exercise of them, liturgical action makes strong religion in us. The same Holy Doctor calls for an intelligent participation in the Liturgy. It must be a thing of the mind and the will. What greater good can come to souls in God's Grace than to know the Liturgy, for this is knowing experimentally God and living in Him?

And Catholic Action, as Pope Pius XI of happy memory often said, is an expression of the life of the Church. This supernatural life cannot be febrile or languid. It must find its expression in action for Christ. The more vigorous therefore our participation in the supernatural life of the Church, the more real and meaningful is our Catholic Action. The Liturgy brings us into the supernatural social life of the Church. It emphasizes the doctrine of the Mystical Body. Without intelligent, vigorous liturgical action there can be no real Catholic Action.

It is a sorry thing that too long have we neglected to talk the Liturgy to our people. Frankly we admit a lamentable preferment of pious exercises to the Liturgy. It is high time that we teach our people to live the Liturgy. This is the work of priests, religious and even pious laymen. There will be other Liturgical Weeks and they will show a growth in liturgical thought and action. It is our hope that in every Diocese the Ordinary will see fit to set up a liturgical

commission, which will promote sane liturgical action in the every-day life of the Church in the United States. If this happy result comes from the Liturgical Weeks started in Chicago, we shall be, indeed, consoled and pleased.

✠ Samuel A. Stritch,
Archbishop of Chicago.

Chicago, Illinois,
January 11, 1941.

Editor's Preface

THE material contained in the following pages, it should be noted, is of three kinds: (1) sermons and prepared addresses delivered at the Chicago Liturgical Week; (2) impromptu remarks made from the floor at the various sessions; and (3) special features added to enhance the practical utility of this volume by the Editor, acting for the Benedictine Liturgical Conference, national sponsoring body for the Liturgical Week. The sermons and addresses are published exactly as contained in the manuscripts submitted by the various speakers, with a few minor editorial changes; whereas the impromptu talks have necessarily required considerable condensation and emendation from the verbatim transcript made by stenographers who took them down during the actual discussions. Yet we have attempted to preserve their original flavor.

And a word of sincere appreciation is hereby expressed, on behalf of the Benedictine Liturgical Conference, to all whose names appear throughout these pages as speakers, discussion leaders, or members of the various Committees; for without their generous and self-sacrificing cooperation, neither the Chicago Week nor the publication of this complete record of it would have been possible. An especial expression of gratitude is due also to the gracious Patron of the Week, His Excellency the Most Reverend Samuel A. Stritch, D.D., Archbishop of Chicago, whose interest in and hearty support of the entire project from its inception has contributed to its signal success more than any other single factor. Likewise, the sincere thanks of the officers of the Benedictine Liturgical Conference are herewith extended to the Right Reverend Patrick O'Brien, Abbot of Saint Mary's Abbey, Newark, New Jersey, and to the Reverend Mother Imelda, O.S.B., Prioress of Saint Scholastica's Convent, Chicago, who so generously provided hospitality and office-space for the Executive Secretary and his staff.

THE EDITOR.

October 21

Opening Assembly — 7:30 p.m.

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, active chairman, who introduced the Right Reverend Procopius Neuzil, honorary chairman. The meeting proceeded as follows: ACTIVE CHAIRMAN: It is now seven-forty, and according to the rules of all good conventions, you are allowed ten minutes for the purpose of assembling. It is my great pleasure and happy honor to present the honorary chairman. He is a man whom we all esteem and honor in the Archdiocese of Chicago, both as a great leader, and a man of holiness and of mellowed wisdom. It is my pleasure to present the Right Reverend Abbot Procopius Neuzil, Abbot of St. Procopius, Lisle, our honorary chairman this evening, and honorary chairman of The Liturgical Week, who will open the meeting with a prayer. Father Abbot.

(*Prayer*)

ACTIVE CHAIRMAN: It is my pleasure to welcome you in the name of the Most Reverend Archbishop and as his representative. He has graciously agreed to act as Ecclesiastical Patron of this first national Liturgical Week; and to show you his feelings about it, let me read this letter, which was read last Sunday from all the pulpits in the Archdiocese.

ARCHDIOCESE OF CHICAGO
CHANCERY OFFICE
719 NORTH WABASH AVENUE

October 17, 1940.

Dear Reverend Father:

Opening on October 21 at our Cathedral, we shall have the first Liturgical Week ever held in the United States. This is not really a new venture. In France for years there has been held annually a liturgical week, and several of the dioceses of Canada have had something of the same sort. In fact the growth of the worldwide Catholic effort in our time to restore the Liturgy to its proper place in Catholic life has given us an increasing popular literature on the Liturgy and prompted liturgical conferences in all parts of the Church. Our Liturgical Week is just an attempt to bring our clergy and people more intimately into the liturgical life of the Church.

We know that Our Blessed Savior founded His Church as a visible society on earth. This society prays and worships in public as a society. In it there stands the altar of the clean oblation served by the Priesthood of the New Law and surrounded by the faithful. To outward signs the Savior attached as to causes the graces of redemption, the Sacraments in the Church. Day

in and day out in psalms and hymns and spiritual canticles the Church prays at the canonical hours. Her calendar tells of God, of the life of the Savior, of Our Lady and the saints, of the angels, of sack-cloth and penance and fasting and of the Church suffering. The inner life of the Church in charity, rooted in grace, expresses itself in the Liturgy — our public worship.

It is not possible to have in all its majesty and glory the full Liturgy of the Church in every parish church and chapel, and yet wherever there is an altar and a priest there is a public participation in the Liturgy and our people should understand and realize better what they do at Mass and liturgical functions.

Would it be a mistake to say that there has come about in some Catholics a sorry spiritual individualism somewhat comparable to the tragic social irrational individualism in human society? A failure to understand and appreciate the Liturgy seems to have weakened the community conscience of some Catholics who fail in realizing that supernatural life for the Catholic is participation in the inner life of the Church and think of it as an isolated supernatural phenomenon of their private lives.

During The Liturgical Week we are going to strive to show how in every parish the Liturgy must be made the center of parish life and everything else, even extra-liturgical devotions, properly subordinated to it. The theme will be: "The Living Parish; active and intelligent participation of the laity in the Liturgy of the Catholic Church." The papers, discussions and functions will be inspired by this theme.

We exhort our clergy and religious to take part in this Liturgical Week and we ask our Reverend Pastors to urge the faithful to attend the exercises of this important conference. To give the Religious teaching in our schools an opportunity to profit from this Liturgical Week, our Very Reverend Director of Schools will give them a school holiday.

Faithfully yours in Christ,

✠ Samuel A. Stritch,
Archbishop of Chicago.

ACTIVE CHAIRMAN: The credit for this undertaking goes to the Benedictines where it belongs. According to the diocesan priest's understanding of things, the Church for centuries has turned the Liturgy over to the Benedictines and made them special custodians of it. So it is only proper that they, after having gone through years of experimentation in their abbeys, have now undertaken an apostolate in keeping with the needs of the times, and are giving thought and energy to a revival of the Liturgy among our people. And it is indeed a revival, for Catholic Liturgy is nothing new, it is as old as the Church, as old as the Sacrifice of the Mass, as old as the will of Christ to make His eternal Sacrifice the central act of worship in our religion. So quite fittingly the Benedictines have sponsored this entire affair, and have gotten together the ideas, the speakers, and the various leaders in the coming discussions.

We of Chicago, from the Archbishop down — the diocesan priests on the committee, the prelates and priests associated with me — are simply your hosts, and nobody is more happy than we to wel-

come you to Chicago and to its venerable Cathedral, which has been the scene of so many historic events of importance to the Catholic life of America.

We are proud of the Cathedral because it is the central church of the diocese. It is the church of the Archbishop, from which properly should emanate the inspiration and example especially for the proper carrying out of the Church's Liturgy. So in that spirit we welcome you and in that spirit, talking for all the priests of Chicago and talking in the name of His Excellency the Archbishop, I am very happy to present to you tonight all that we have in Chicago, all that we can do to edify you, to send you home with the many fruitful ideas which we hope to obtain from the papers and discussions.

Now, as Pastor of the Cathedral, I must run true to form, by making a few announcements:

There will be no collections.

All present are urged to register. However, contrary to the practice at most national conventions, there is no fee attached to this. (Here again I must give due credit to the Benedictines, who have underwritten half of the expenses of this conference, the priests of Chicago having underwritten the other half.)

But please remember the importance of this occasion, when more persons than ever before in our country have gathered together because of their deep interest in the Liturgy. So we want to record your name and address, since we hope to continue this conference in the years to come.

Kindly keep your programs. All of the activities of The Liturgical Week are listed there. Keep your booklets. The booklet is to be used at Mass in the Cathedral each morning, and here for Compline each evening, and will also be a good souvenir to take home.

Compline will be said here in the hall immediately after the meetings. The good Benedictines will act as leaders in this our liturgical evening prayer.

Please read carefully the "Instructions to participants" on page one, as follows:

1. All the participants, priests and religious as well as the laity, are urged to recite or sing without hesitation.
2. At the sung Masses, sing only the responses, except on Wednesday, when the congregation will sing the Ordinary parts as well.

There is a literature exhibit here, as you see, to assist you in obtaining books on the subjects to be discussed during this Week which will prove useful for the liturgical instructions you may want to give in your own parish.

No books will be sold here, but those in charge of the exhibit will be glad to assist you in placing orders with the publishers if you desire.

So many of us confound Liturgy with rubrics. I get a little bit

irritated when a priest comes in, as many of them have in the last few weeks, and says: "Are we now going to have to get liturgical altars in our churches?"

I reply: "The mere fact that you say Mass on your altar makes it liturgical."

"Well, what's the idea of all this excitement about Liturgy and liturgical movement?"

I say "Go home and read your history, especially about the Reformation five hundred years ago, and you'll find out." So, let us be clear regarding our understanding of the term "liturgy."

The topics you will hear discussed have been carefully planned to form a unit. Discussions are open to all, but because of the extensive program and limited time we have appointed a discussion leader, in the hope of eliminating unnecessary discussion and questions.

The executive secretary has put here a question upon which I would like to get a little information before we proceed to the opening paper by Monsignor Hillenbrand, namely, whether we ought to wear our cassocks and surplices at the functions in the Cathedral or whether we should go in civilian clothes and sit in the church and take part in the recitations.

So, I now invite discussion on this point.

Father Collins of San Francisco.

FATHER COLLINS: I think it would be very inconvenient to wear them, Monsignor.

ACTIVE CHAIRMAN: All right, is there any further opinion? Father McCrystal of Covington.

FATHER MC CRYSTAL: I had not thought of the inconvenience of it. Father Collins is probably right but, of course, we always wear the surplice and cassock in our Cathedral at home.

ACTIVE CHAIRMAN: Is there any further suggestion or discussion? If not, is there a motion, whether you wear them or do not wear them?

FATHER COLLINS: I move that we do not wear them.

ACTIVE CHAIRMAN: It is moved that we do not wear them. Do I hear a second to that motion? (*Motion seconded.*)

ACTIVE CHAIRMAN: It has been moved and seconded that cassocks and surplices be not worn at the public functions and that those present will sit in the body of the Church and take part in the recitation.

All who favor that motion will signify by saying "Aye." Any who oppose, "No." (*The motion was unanimously carried.*)

ACTIVE CHAIRMAN: It is so ordered.

I now am happy to turn the meeting over to another priest who is young, very young, yet who has already been a curate, a missionary, a professor in our seminary, and finally at the young age of thirty-three become rector of our great Seminary of St. Mary of the Lake. He is one who has devoted his leisure time to the study of social and

liturgical questions and is already a recognized leader in local labor forums, Catholic action groups, and liturgical circles. Of course, we of Chicago all know Monsignor Reynold Hillenbrand, so I now call on him to read the paper of the evening, which will furnish the keynote for this entire conference. Monsignor Hillenbrand.

MONSIGNOR HILLENBRAND: A generation from now, with peace unbroken let us hope, we who are here tonight, and a great many others, shall look back at this week as fraught with some historical importance. For the first time, the week focuses widespread national interest into one national meeting. It unifies this interest. And, in a sense, for the moment it makes it corporate, because it draws isolated efforts of many into common deliberation, common sympathy, common effort.

The liturgical week was long a-coming. I say this uncritically; I say this but informationally. That, I judge, was due to our lack of acquaintance with Papal objectives. And that in turn to many factors: the inaccessibility of the Papal pronouncements, the absence of wide conviction to read what the Pope has said, the slowness with which literature on Papal purposes appears in English, our distance from work overseas, often a full generation ahead of us, our preoccupation with getting on materially, the engrossing task of subduing an immensely rich land.

We might not be as far as we are except for the last sobering decade — with its disillusionment; with its struggle, its suffering; with its revelation of hard realities, too easily overlooked; with its mounting feeling of the necessity of reconstructing this poor, sorry world — of the necessity of a profound renewal of the Christian spirit — of the necessity of a deep appreciation and intensification of our Christian heritage, which is the God-life in us; with its sense of futility in the old trumpetings; with its disclosure of the ineffectiveness of the old emphases.

In the liturgical field this means the tithing of anise and cummin, that we have done: the tremendous insistence on the obligation to attend Mass, the tremendous insistence on not coming late to Mass, the tremendous insistence on such minutiae as taking the front pews or not coughing during the sermon; but neglecting the weightier things: scarcely enough insistence on the meaning of the Mass as Christ's death; scarcely enough insistence on our participation in it as members of Christ, the Head, the High-Priest; scarcely enough active participation, so often called for by Pius XI — these things which would have made the Mass a driving, a compelling interest. The last decade, pitilessly revealing as it has been, has helped us all to put first things first.

I began by saying that the week was long a-coming. The liturgical movement is just a hundred years old. We might be celebrating a centennial, but it has nowhere been stressed. So let me tonight pay

tribute to the masterful figure of Dom Guéranger, Abbot of the austerely-towered Abbey of Solesmes, who in 1840 began the work which played a considerable part in the revival in France and subsequently in the wide world.

If ever we are appalled at what still needs to be done and our efforts seem so unequal to the task, we can draw comfort from what must have been the feelings of Guéranger when he surveyed the France of the 1830's — the spiritual apathy of the masses, the unfamiliarity of the people with the Liturgy, the tangled forest of diocesan rites. Yet he set out to contribute his little share, which proved a great share, toward putting the liturgical house of France in order. There were brave pioneering efforts, quite independent of Guéranger's work, in England and Germany.

In England, for example, as we might assume in someone who knew the temper and therefore the needs of his times so well, John Newman stirred an interest in the Liturgy even as an Anglican.

But all in all, there were only faint beginnings. Like many good things, we can trace the lineage of the movement and of this Week directly to the fact that God in His good Providence put upon the Fisherman's Throne a man who was able to read His Heart aright and bring back to the world the thing which it needed, a return to the Liturgy, when a month before Christmas in 1903 — and a full year before the first of the Communion decrees — this man wrote the remarkable words which have been the rallying cry of advance for nearly two generations:

> The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.

When Pius was elected, it was freely predicted (if you allow me the phrase) that he would not be able to fill the shoes of Leo XIII — to such a pinnacle in the world's eyes had Leo raised the prestige of the Papacy. Yet Pius towered even over the towering figure of Leo. He was a simple man, but so great that he could take even the staggering responsibilities of the Papacy in stride. One of the amazing things in Rome is the devotion which his tomb wins. Next to that of Saint Peter, no other is the object of so much attention, despite its being in the crypt. There are always a few flowers strewn on it; a few candles burning before it; a constant stream of visitors from the ends of the world coming to pray before it. The reason, I think, is not only his life, winningly saintly though it was, but also the instinctive recognition of the people of what he has meant to Catholic life.

It is a commonplace now to say that what the vast mind and titanic will of Pius XI attempted to do was built upon the foundation laid by Pius X, for it was the tenth Pius who began, and the eleventh who pushed further to completing, the "restoring of all things in Christ."

It is not too much to say that just as there would have been no flowering of the thirteenth century at its close without Francis at the beginning, so if the Catholic renewal does come in the twentieth it will be because Pius x lived at its beginning. I delay on this because his memory hovers over this gathering and an awareness of him, the father of the movement, can give straighter direction and renewed impulses to our endeavors.

The earliest response, and the best, to Pius x's call came from Belgium. Nowhere in the world has the movement been more vigorous. A good deal of what has been done elsewhere has been founded upon Belgian initiatives, as indeed this Week is. In that movement, three Benedictine Abbeys, liturgical bywords now, were the spearheads — Mont César, Maredsous and Saint André.

Holland followed suit along most intense, practical lines. The Dutch have had a hard-headed persistence about many things: the problem of mixed marriages, Catholic Action, the cooperatives as solvents of the social problem, mission work. Likewise in the Liturgy, the restoration of the chant was nowhere else as widely achieved.

Germany, until the rise of the Nazi government to power, was making strides, led by the Abbey of Maria Laach under the scholarly direction of Abbot Herwegen.

In Austria, before the Anschluss wrote an end to his efforts, was the figure of Pius Parsch, whose writing, for lucidity, warmth, blend of honest criticism and practicality, is unmatched by any other liturgical writer. He made the Klosterneuburg, near Vienna, one of the great radiating centers from which the Liturgy streamed into people's lives.

France began to do excellent work, particularly in restoring parish life. Solesmes, the Solesmes of Guéranger, has been the world-center of the chant, due to Dom Mocquereau and Dom Gajard.

Italy has its Cardinal Shuster, former Abbot at San Paolo Fuori, now Archbishop of Milan, into whose hands is committed not only the Roman rite of a huge archdiocese but also one of the great non-Roman rites of the West, the Ambrosian, in the Duomo at Milan. In Rome there is the Pontifical Institute of Sacred Music, guided by the late Father de Santi and Abbot Ferreti.

And in the United States, I can cite only some of the encouraging phenomena: frequent Sunday Communion; use of the missal (Father Stedman's alone has sold two million copies); the Leaflet Missal; participation through the dialogue Mass, particularly by children; use of the chant, as at Pittsburgh; the breviary among the laity, as here in Chicago; liturgical books, such as Father Ellard's; and particularly the leadership of St. John's Abbey at Collegeville, Minnesota, with its memories of Dom Virgil Michel, the continued publication of *Orate Fratres* and liturgical pamphlets, its national Liturgical Day more than ten years ago in July, 1929.

But insofar as a week is better than a day, will this span of October days eclipse the July day at Collegeville in 1929? That leads directly to the ancestry of The Liturgical Week. It arose in Belgium in 1910 at the Abbey of Mont César. With the exception of some years during and after the War, it has been held since both in French and Flemish.

Notable about it is the fact that it has concerned itself more and more with the popularization of the Liturgy among the masses. We can learn from that. Our efforts must be bent in that direction. We cannot afford to leave the Liturgy in the "learned obscurity" which was scored so emphatically by Pius XI.

Twice the Belgian Week took on a special character. In 1930 it was an international Week at Antwerp. In 1937 it met conjointly with the Catholic Action groups — the JDC, the JEC, and the others — at Mons. There was an astonishingly large attendance, over 4,000, at the conferences.

Most of the addresses of the Belgian Weeks were recorded in proceedings, and happily that procedure will be followed in our own Week.

Since that time, Weeks have been held in Spain, Italy, Austria, and in the new world in Chile and Canada. In this country there was a liturgical week at the Cincinnati seminary in 1924. Father Laukemper had a liturgical week at St. Aloysius Parish, Chicago, in 1936; Father Coakley at Sacred Heart, Pittsburgh, two or three years ago. Good as these efforts were, they were not the Belgian *Semaine Liturgique*, which has four elements: liturgical services, special features, conferences and nationwide scope. The services were notable in three instances. At Antwerp in 1930 simultaneous liturgical services were held in several churches each day. Ours is patterned on this. At Liège in 1934 thousands sang the Pontifical High Mass and received Communion. At Mons in 1937 a Catholic Action group, 2,000 strong, after only immediate preparation, chanted the Mass.

Special features took the form of art displays, concerts of the chant or polyphony, reviving of medieval liturgical plays, reconstructing the Baptism, Confirmation, Eucharist rites as they prevailed in the seventh century — to cite just some of them.

The conferences at first were regular courses of instruction. Since 1924 a theme has been chosen each year. In 1925 and 1929, for example, it was something approximating the theme we have chosen.

As regards our own Week, last year at the Catechetical Congress in Cincinnati, the section on Liturgy quite spontaneously and unexpectedly outgrew the space allotted to it, so great was the interest manifested. With this prompting, the Benedictine Abbeys have formed the Benedictine Liturgical Conference, a permanent body, which has undertaken to promote the Week annually. With the blessing of His Excellency, Archbishop Stritch, the first week was launched in Chicago.

Its first purpose is, simply stated — and you fulfill it — to bring together those interested in the liturgical revival for consultation and cooperation. The movement is of such proportions in the United States that some coordinating effort was seen to be vastly beneficial and even necessary. Doubtless much is to be learned from what is being done elsewhere. From the discussions, therefore, two things should emerge; a clearer idea of our common objectives, a clearer idea of the means at hand. The secondary purpose is to focus attention on a basic liturgical theme. This is what the Belgians finally got around to doing. In time, as a result, the Week ought to cover all the major questions and problems.

At this Week there will be a series of liturgical services. At the Cathedral, a graded series of Masses: tomorrow, the dialogue Mass; Wednesday, the High Mass; Thursday, the normal liturgy, the Solemn High Mass; and Friday, the Pontifical High Mass.

You will have an opportunity at all these of participating in some way. At the dialogue Mass, all the server's responses and choir chants will be said by the congregation. At the High Mass, the choir parts will be sung by those attending. At the Solemn High Mass and the Pontifical High Mass, the responses will be sung. A printed text will be given you. I am sure you need not be urged to participate as fully as you can, but possibly it is well to urge you to do so in unison with others. Each evening after the discussion, the group will recite Compline together in this hall.

Other churches located on Chicago's three sides will duplicate the Cathedral services: on the south side, at St. Procopius, Eighteenth and Alport, the Benedictines will conduct their functions according to the monastic tradition. Matins and Lauds and the Little Hours will be recited at 5:30; Conventual Mass will be sung at 8:00. The Benedictines who have come to the Week will be in choir there each morning.

Three other churches, whose pastors have conspicuously interested themselves in the Liturgy and serve on the local committee, likewise will have services. On the south side there is St. Thomas Apostle, Fifty-fifth and Kimbark, of which Monsignor Shannon is pastor. On the west side, St. Aloysius, Claremont and LeMoyne, of which Father Laukemper is pastor; on the north side, St. Gertrude's, Granville and Glenwood, of which Monsignor Gerald Kealy is pastor.

As regards special features, there will be nothing besides an exhibition of books and pamphlets, fathered by Father William Busch, and a few liturgical posters. From the beginning, with the approval of the Archbishop, all social, recreational and commercial features were omitted. This omission was designed to eliminate the usual convention fringes, to enable us to devote ourselves more exclusively to the high purpose of the Week.

There will be six papers — two at each session — each day at 10:00, 3:00 and 7:30, with discussion after each. They will all bear upon the central theme — "The Living Parish; the active and intelligent participation of the laity in the Liturgy."

A parish is living not because living men and women make up its members, nor even precisely because it has men and women in it, who have a life that vaults them into the level of the divine, whose souls are touched with an unearthly radiance, whose souls have been made to possess the life of the great, good God, who live, not they, but God lives in them.

Living parish means more than this — means more than having divinized men within its boundaries. It means that the parish has an altar and a priest in it; and that upon that altar with the help of that priest, The LIFE, Who is Christ, The Lord, renews His death — the death which is the restoration, the meriting of the God-life for men. The Living Parish means that men and women stand at the re-death of Christ, witnessing it with their faith, surer than eyes. It means that because they are closely locked to Christ, as priests with the High Priest in One Body, they offer this Sacrifice of His death with Him. It means that as the fruit of this Sacrifice they eat the very flesh of Christ, Who is The Life, and in that eating are divinized even more, live yet more divinely, and are forged into yet closer incorporation with Him.

It is because of these living fountains in a parish that a parish is a living parish.

We must begin this week not by congratulating ourselves on what has been done. Defections have been enormous, and they can point to only one truth: our Christian life has not been vigorous enough. There has been little enough appreciation of the life-giving Liturgy, little enough participation in it.

There is apparent at once the decisive importance of the theme — the living parish: active and intelligent participation in the Liturgy by the laity. We must drive home the truth of the divine life; the truth that the Sacraments are the God-dug channels of that divine life — that they bring, retain, recover, augment the God-life within us; the truth of the Mass as a sacrifice (people have lost their sense of "death" — "sacrifice" and therefore of the Mass as a sacrifice; if we needed proof, see how the Elevation, a medieval addition, has overshadowed the Consecration in people's minds); the truth of the Mass as the reenacting of Christ's death; the truth that, because of the Mystical Body, the Mass is not something we watch but that we do, and therefore we must not, in the language of Pius XI, be mute, inactive listeners, even if we are intelligent listeners.

We need, consequently, to stress the means of active participation: missal, the dialogue Mass, the chant, Communion, and all the other means. We shall then *see* our parishes as *living* parishes, in

which is the Vine, the *living Vine*. We shall then abide — *living* — in the Vine. We shall produce much fruit. And our fruit will remain.

ACTIVE CHAIRMAN: It is very pleasing to note your reception of Monsignor Hillenbrand's serious, scholarly and earnest discourse. It exemplified the spirit we hoped for in this conference, which should also be, in its entirety, serious, scholarly, earnest.

Now, we had planned only one paper for this evening so as to break you in easily. If there is any discussion, we have ten minutes. Are there any questions anybody would like to ask or does anyone wish to add something to the paper or to elucidate any point that was not clear? Father Abbot Ignatius Esser of St. Meinrad's, Indiana.

ABBOT IGNATIUS: I wish to congratulate Father Hillenbrand on what he has said. It surely will help attune the minds and hearts of those who are present in order to arrive not only at an appreciation of the divine Liturgy but at a full use of it.

The word *liturgy* has been used so very much, and yet so many of the Catholic laity, and even some of the clergy, regard it as something vague. They have not realized what liturgy really is. They have not realized that it contains all of the great treasures of our Christian heritage, the doctrines of our faith, the ineffable Sacrifice of the Mass, the Divine Office, the sacraments, all the rich treasures that help to "Divinize" men, as Father Hillenbrand so beautifully stated.

I personally appreciated his paper so much that to me, it is worth having come here to listen to it and nothing more.

Yet it is only a beginning, and only gives us an idea of the good things still to come.

So I hope that all here present will be able to come faithfully to the rest of the sessions and listen to the rest of these papers; not only to listen but take notes and go home and try to apply what they teach.

It is indeed astonishing how we can so lazily travel through life, missing the best things in it, occupying ourselves with transitory things, allowing the divine treasures to pass by unnoticed, unused. As our great father Saint Benedict says: "We must hasten now to do that which will profit us for eternity."

Nothing will profit us so much as the proper intelligent use of the Liturgy and I think Monsignor Hillenbrand has given us a beautiful summary of its significance. Besides, he has given us a good historical résumé of the things that have been done. He has given us a wonderful encomium on the loving character of Pope Pius x, that saintly Pope, who surely gave the impetus for a resurgence of the Liturgy, which is something very old and yet so new to many of us.

Monsignor Hillenbrand, I thank you from the bottom of my heart and I am sure I only voice the feeling of all here present.

ACTIVE CHAIRMAN: We have another St. Meinrad's alumnus here, Father Abbot Columban Thuis, St. Joseph's Abbey, St. Benedict, Louisiana. He is more on the musical side. May we hear from you, Father Abbot?

ABBOT COLUMBAN: To me also it was an inspiration to hear the paper of Monsignor Hillenbrand. One thought in particular that strikes me is: Pope Pius x did more through his liturgical revival than Pope Leo xiii by his diplomatic attainments.

May I exemplify this by a recent happening? We have often pointed to the wonderful organization of the old Center Party in Germany. It had often been stated that any sudden overthrow of Catholic organization in Germany would be impossible, yet that organization of the Center Party was swept away in a day; but the liturgical life in Germany still continues and will probably be again the salvation of Germany.

As much as we praise the active work of our Catholic organizations and societies, yet may I voice a thought taken from Monsignor Hillenbrand's paper. Without neglecting our external activities in public affairs under the guidance of Catholic principles, we can influence the world more by advancing the spirit of the Liturgy, by the public manifestation of the Life of Christ, working through His Mystical Body.

ACTIVE CHAIRMAN: Thank you, Father Abbot. Now I would like to call on another Abbot with us, who has come all the way from St. Peter's Abbey, Saskatchewan (which makes it international): Abbot Severin Gertken.

ABBOT SEVERIN: There is little that I can say, as there is nothing that I have prepared, but I want to tell you the young priests that I see here have won my heart. If there is one group on this earth whom Christ must love, it is a group of priests, and particularly in these dark days the young priests, for to youth belongs the future. We who are older can not do much more, but when I see these young priests who are so enthusiastic, who have captured the liturgical spirit much beyond anything that the grace of God permitted me to have when I was their age, I congratulate them and I am proud of them. I am sure that the cause of the Liturgy will not die. It is going to live. God bless you.

ACTIVE CHAIRMAN: Father Abbot Boniface Seng of St. Bernard's Abbey has come all the way from Alabama, 'way down south. May we have a word from you, Father Abbot?

ABBOT BONIFACE: I can only second the encomiums given to the wonderfully beautiful paper that was read this evening.

I hope some day that the beginner of this action we are now getting at in Chicago, my native city, some day will be among the canonized saints; Pope Pius X.

Therefore I congratulate the writer of the paper, and in every way conform with whatever it contained in the way of constructive criticism. It was worthy of nothing but praise. To conclude, since Chicago always does big things, I feel sure that since this Liturgical Week has started in Chicago, it is going to be a profound success. I thank you.

ACTIVE CHAIRMAN: Thank you, Father Abbot.

Now, may we hear from Abbot Paul Nahlen who is also from down south: Subiaco, Arkansas.

ABBOT PAUL: I think Monsignor Morrison has chosen to put us on the spot here on the stage tonight in more ways than one. Really I am very glad I made use of the opportunity to attend this Liturgical Week in Chicago and that I have given some of our pastors in our small Arkansas missionary parishes an opportunity to attend with me and to hear of this wonderful work that has been begun.

I was very much pleased with Monsignor's paper. And I can't help but feel just a little proud that the movement is getting its new impetus here through the sponsorship of the Benedictine Order.

Surely, nothing in Catholic life can be more important than the proper carrying out of the Liturgy and the proper understanding of the august Sacrifice of the Mass and other liturgical functions.

If this revival of the Liturgy that has begun is helpful in bringing that about, certainly there isn't anything more praiseworthy that we can do. All of us who can see fit to offer our time and our efforts toward bringing about the success of this movement certainly will earn nothing but God's blessing for it.

ACTIVE CHAIRMAN: Yes, Father Abbot, I did put you "on the spot," you and your brother Abbots and all the other Abbots in the United States. I did it purposely, so that you would do something about it, because I feel the rest of us need your Benedictine example and ideals to keep us straight.

Holy Mother Church has given you the opportunity. It is for you to lead and for us to follow. We want your inspiration, and we are here to get it.

The stenographers are taking down all of the proceedings. The papers will be given to our Executive Secretary, Dom Michael Ducey, and through him, the National Benedictine Liturgical Conference will later issue a book of proceedings and you will get them as cheaply as they can be printed, for a dollar and a half.

Now, just a word in conclusion. Fathers, ladies and gentlemen, sisters, this is your conference and we want you to make any observation, to add anything you can for the betterment of the liturgical movement in the United States for the good of the Catholic Church, the glory of God and salvation of souls. But this will not be accomplished unless you give us your honest reactions and even your negative criticism throughout this conference.

It is now ten minutes to nine. If there are no further questions or suggestions, we shall proceed with our recitation of Compline.

October 22

Missa Recitata at Holy Name Cathedral — 8:30 a.m.

Sermon by His Excellency the Most Reverend James A. Griffin, D.D., Bishop of Springfield in Illinois

"As in one body we have many members, but all the members have not the same office: . . . So we being many, are One Body in Christ, and every one members one of another." (Rom. xii. 4, 5.)

We are gathered here at the request of the gracious Archbishop of Chicago to inaugurate this first National Liturgical Week. It is the wish of His Grace the Archbishop that this mighty metropolis, known the world over as the center of a great Catholic population, converging point of commerce, patron of the arts and sciences, be also known to posterity as the fostering mother of our sacred Liturgy. The kindly and learned Archbishop has always been outstanding in the field of Catholic thought, action, and education. A feature of Catholicism dear to the Archbishop's heart is the liturgical movement — a phase of activity becoming constantly more conspicuous in our day — this organized effort to bring about a better understanding to all of the public worship of the Church with a view toward more active and complete participation therein by the entire body of the laity. The Liturgy of the Church is her public worship, the offering of the holy sacrifice of the Mass and the administration of the sacraments and all the official blessings and public prayers of the Church.

The parish is the primary unit in which and from which all liturgical activity emanates. It is the focal point of Catholic action, Catholic life and Catholic Liturgy. Its realm is the spiritual. It is the center and soul about which all Liturgy devolves. My subject, therefore, this morning is "The Parish: Its Historical Development and Canonical Status." In apostolic times conversions were made very rapidly. Nevertheless the Apostles themselves were handicapped by the scarcity of co-laborers with the proper qualifications to minister to the faithful scattered throughout the world. They instructed and trained the most promising neophytes and entrusted to them the responsibility of shepherding the new Church.

Titus was left by Saint Paul in Crete with orders to ordain other priests in the cities of that district. Abundant testimony corroborating this practice is to be found in the Acts of the Apostles and the Epistles of Saint Paul. The recurring mention of bishops and churches in the more important centers nowhere includes a reference

to churches in towns or villages or in outlying districts. The type of parish organization, then, can at best be only surmised from the word of sacred scripture, and it would seem that there were no distinct parishes — the bishops simply took care of souls by means of priests in the smaller districts.

There is no satisfactory evidence that even the most rudimentary outline of parish organization existed for nearly two centuries after the Apostles. The bishop was the sole pastor of his diocese. Priests and deacons were only minor ministers who had no official responsibility for the care of souls. Canon 38 of the *Canones Apostoli* says: "Let priests and deacons do nothing without the direction of their bishop. It is he to whom the people of God have been entrusted and from him the account of their souls is required."

There is nothing in the sources to disprove the theory that this canon describes the universal practice, whereas there is much repetition to support the view that the canon cited describes the situation quite accurately. For instance the recurrence of the same idea in the letters of Saint Ignatius Martyr is so frequent as to rule out the likelihood of hyperbole. In fact he anticipates, chronologically, those very words when at the beginning of the second century he admonishes priests and laity alike to do nothing without their bishop.

Not until the fourth century do we find any solid evidence of the establishment of the parish. In the fourth century there was an extensive spread of faith, and new bishoprics consequently became necessary. The old order was not adequate to meet the new conditions. Conversions were made beyond the cities in the surrounding villages and towns. The central congregation became over-populated. The bishops began to share their responsibilities with the clergy, sending them out to take charge of subordinate centers of worship. The earliest signs, however, of parish organization are to be found in the Orient. There the land-bishops, as they were called, of the third and fourth centuries, were probably the first pastors. They exercised jurisdiction over the people of the vicinity and over a body of priests who acted as assistants. These bishops, in time, gave way to priests in villages and rural districts.

The first instance of parochial development anywhere is found in the city of Alexandria. In 350 when Saint Athanasius wrote his "Apology Against the Arians" there were Christians in the neighborhood of Alexandria who were no longer expected to attend the bishop's cathedral church but who met in separate buildings near their own residences. They were under the care of clerics who described themselves as priests and deacons, and who wrote "in the name of the old Church which is subject to the Most Reverend Bishop Athanasius."

In this region the entire district was subject to the bishop of Alexandria. However, each of ten or more priests had his own village

to care for. Saint Epiphaneus, Bishop of Constantia on the Island of Cyprus, reported toward the end of the fourth century that there were not only churches in the cities but that many were to be found outside the cities and that each church had its own resident priest who took care of ecclesiastical affairs. At the Council of Nicea (789) there was a decree that residence must be maintained by clerics in the church for which they were ordained.

The city of Rome had parishes long before any other church in the West. Like Alexandria in the East, so Rome in the West was the only episcopal city which possessed parish organization before the year 1000. Years before the persecutions ended the Eternal City was divided into *tituli*, which were assigned to priests who exercised many of the functions of modern parish priests.

According to the *Liber Pontificalis* there was in ancient Rome a quasi-parochial system beginning as early as the first decade of the second century, when Pope Saint Evaristus divided the titles in the city of Rome among priests. The same *Liber Pontificalis* contains a letter of Pope Dionysius, in which he is said to have divided the churches and cemeteries among priests and to have attached to these churches the care of souls and to have set definite parish boundaries. This text has been reproduced in the *Decretum Gratiani*. The ecclesiastical division of the city of Rome for various parochial purposes is attributed to the popes of the second and third centuries. The persecutions and the resulting disruptions of the work caused a fresh division of the city into twenty-five titles, as parishes constituted for the sake of administering baptism and penance to the multitudes converted from paganism, and for the burial of the martyrs.

In the fourth century there is evidence of parish churches in the West outside of Rome. They began to spring up simultaneously in Spain, France, and later in Italy and Africa. At the Council of Elvira the acts were subscribed by a group of priests in a manner which showed that they belonged to places outside the episcopal city. A striking characteristic of parish legislation at this time was the emphasis on permanent residence at the church for which one was ordained in order to secure adequate ministrations for the parishioners.

Here, too, we notice that assistant priests were to be obtained to supply the absences of the pastors. The actual duties of the resident parochial clergy are only partly known. They could, for instance, baptize within their parish; they were granted the faculty of reconciling the sick and dying; and this applied to country priests as well as city priests, indicating that there were parishes outside the cities.

By the end of the eighth century the parochial status of the East and West had reached practically the same stage of development. Up to the year 1000 there were no city parishes outside of Rome and Alexandria. The bishop was the only pastor in the city. The word "parish," too, was used to designate districts outside the city.

Marius Lupi made an exhaustive study of the subject and he says that there is no evidence to substantiate the existence of parishes outside the episcopal cities of Rome and Alexandria.

The Council of Limoges in 1031 indicated that other city parishes were coming into existence besides the cathedral church. The Council states clearly that there were other parishes besides the cathedral where the sacrament of Baptism was administered and where preaching was undertaken. However, until the Council of Trent the status of city parishes is not clear and boundaries were ill defined. Their very existence is somewhat veiled in obscurity.

An institution that played a major rôle in parish history was the erection of oratories in private homes and in monasteries. These were open to the public, the sacraments were administered, and Mass said. The incumbents were granted faculties to minister to people within their territory.

Migration of people from large cities to the country, and the establishment of small villages, also necessitated the erection of parishes in outlying districts. The first positive law recorded in regard to the erection or establishment of new parishes was drafted by the Council of Toulouse in 843. This Council recognized the necessity of dividing territory into parishes, to accommodate the rapidly increasing Christian communities.

Other Councils point out reasons for the division of older parishes and indicate the manner of such division. For instance the Council of Tribur in 895 stated that a new parish could be erected not closer than four miles from another parish. If the good of souls calls for the erection of another parish, there is an obligation to accomplish the founding according to the Decretals of Gregory IX, and this gave universal binding force to a particular constitution of Alexander III.

On examination, the earliest laws compare favorably with the discipline in vogue today. Custom was the father of the first laws. The existence of parishes, prior to the first extant laws governing parishes, is an indisputable fact of history.

The decrees of the Council of Trent were the norm for the Universal Church up to the time of the Code. Most of the regulations of former Councils, up to and including Trent, have been perpetuated in the Code. The Holy See has concerned itself since with the application of law to individual cases, not with the enactment of new laws.

The prime consideration in the establishment of parishes has always been the welfare of souls. To summarize the procedure for the erection of new parishes, let me state first that this erection is either by way of creation or by way of division. Book Three of the Code of Canon Law states that if the territory assigned to the new parish belongs to no parish, the new parish is established by way of creation. If the territory belonged to another parish, the new parish is established by way of division.

No canonical cause is required for the creation of new parishes (Canon 1427). The primary cause is the Catholic Faith and the good of souls. A canonical cause is always necessary for valid division (Canon 1428). The establishment of parishes by creation is mandatory where it has not yet been accomplished, except in territories subject to the Propagation of the Faith. Erection of new parishes by division is mandatory when all conditions feasible for such procedure are present.

Let me pause to enumerate some of the canonical reasons necessary for the valid division of parishes. The Holy See, of course, enjoys unrestricted jurisdiction and competence for the erection of any kind of parish. Since the Code has become the common and universal law of the Church, the local ordinary has legal right and competence to divide parishes. Canon 1414 states that the local ordinary can erect "non-consistorial benefices." Non-consistorial benefices are parishes.

The primary cause for division of parishes, according to Canon 1427, is the difficulty for a considerable number of parishioners to attend the old parish. This cause has remained the same since the Council of Trent, but its interpretation has undergone substantial changes. In times gone by, the division of a parish was considered an extraordinary remedy to care for the spiritual needs of the people. The only cause for which the Council permits division is that parishioners suffer great inconvenience (*magnum incommodum*) in reaching church. Even in this case, if the needs could be satisfied by the appointment of extra curates, division was forbidden. Cardinal De Luca (1614–1683) says that division is forbidden as an "odious alienation," if the needs of the people can be administered by assistant priests. This has been the general rule guiding the Sacred Congregation and the Rota in issuing opinions in particular cases. Another canonical reason for parochial division, according to Canon 1427, Part 2, is an excessive number of parishioners in the old parish. There has been no official, universal declaration by Rome defining the maximum or minimum number of people allowed to any parish. Back in 1791, Pius VI disapproved of having as many as six thousand people in one parish in Paris. Many modern authors suggest that six thousand human beings are probably more than one pastor in any typical parish can care for, even with assistants.

One canonical cause alone, whether it be distance, physical obstacles or hazards, or whether it is due to excessive population, is sufficient to make a lawful division of a parish. These causes do not have to occur simultaneously.

It is unlawful, to quote Canon 1428, to erect a new parish without the counsel, not necessarily the consent, of those who by law are advisers to the ordinary, namely cathedral chapters, consultors, or the principal missionaries.

In the erection of a parish, clear and permanent boundaries are to be defined. Where that is not possible, the principal Christian settlement should be designated.

The Code makes sufficient means of support necessary for valid parochial foundation. This support may be obtained from endowment, reliable contributions of the faithful, including stole fees if they are set aside as part of the endowment. This common property may embrace funds set aside for any charitable or pious purpose. In case of parochial division, endowment may also come from the mother church.

Since the issuance of the new Code of Canon Law, parishes are erected by a formal decree of the local ordinary. This decree is issued in writing, describing the boundaries, the location of the Church, the endowment or other sources of income, and whether the incumbent belongs to the class of removable or irremovable pastors.

The parish is, therefore, a designated territory with a church and under the guidance of a priest. All the faithful within its confines are members of that parish. In the priest they recognize their leader and spiritual guide — the father of their souls. The primary divisions in the Church were dioceses ruled by the bishop. To accommodate the growing flocks and to intensify spiritual work among them dioceses were divided into parishes.

We call the Church by the affectionate term "mother" because she truly plays a maternal rôle in our lives, supplying the means of grace, instruction, and nourishment for our souls in their conflict with the forces of evil. Holy Mother the Church has chosen the parish as the place where she exercises her kindly care and watchfulness.

The word "parish" conjures up in the mind of all of us happy and reverent memories. It recalls a church, a patron saint, a priest. The word "parish" brings to mind sacred liturgical functions. Who can estimate the worth of the graces conferred in the solemn liturgical function of Baptism and Confirmation? Unforgettable memories and deep consolations flood the mind and fill the heart, as we recall the benefits that have come to us from that highest liturgical function, the holy sacrifice of the Mass, celebrated daily at our parish church.

Our parish touches life intimately in its every phase. It has a vitalizing influence on each and every one of us. Our parish, therefore, should be near and dear to our hearts because it means union with our Lord, incorporation with Jesus Christ, entrance into the Kingdom of God on earth. Participating in parochial activities is partaking in apostolic activities, as they radiate from the diocese as a center to the parish. Participation in the liturgical life of your parish is the surest guarantee of the fulfillment of your duties as a Christian. It is the most powerful means of obtaining from Heaven the greatest graces and blessings of God.

Morning Session — The Parish

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Right Reverend Monsignor J. Gerald Kealy, pastor of Saint Gertrude's Church, Chicago, as honorary chairman, and the Right Reverend Monsignor Robert J. Sherry, pastor of Saint Andrew's Church, Cincinnati, as active chairman. He led the opening prayer and turned the meeting over to Monsignor Sherry.

ACTIVE CHAIRMAN: Before starting the meeting I have been asked to repeat two announcements: first, if any one in the audience has not yet registered, please do so. The ushers will furnish you with paper and pencil, and if you will kindly leave your names and addresses, the committee will appreciate it. The registration costs nothing at all. There are three things we would like you to put down: your name, your permanent home address, and where you are staying in Chicago.

The second announcement is this — that the proceedings of this liturgical conference will be published, so there will be a complete printed record afterwards, just as soon as is practicable. This printed Proceedings will cost $1.50, postpaid, and I am sure most of you will like to have a copy of it.

You may leave your order in the rear of the hall any time at all and you will be given a receipt. You may be sure that your copy will be sent to you. If you do not receive the copy for some reason, the receipt will be proof that you have paid for it.

This meeting is supposed to be over at about five minutes to twelve. In order to prevent any delays, and in order to give the priests who are to give papers and the discussion leaders ample time for discussion from the floor, I will make my introductory remarks very short.

The first speaker this morning, who will read to us a paper on "The Historical and Canonical Meaning of the Parish," is the Reverend Charles P. Schmitt from O'Fallon, Missouri. Father Schmitt.

FATHER SCHMITT: I understand that Bishop Griffin preached this morning on this same subject so it is quite possible that there will be some duplication of ideas, but I mention it to emphasize the importance of beginning with right thinking in regard to the development of the parish.

Canon 216, 1 of the new code directs that: "The territory of each diocese should be distributed into districts, and to each of these should be assigned a special church with a determined part of the flock, over which is to be placed a local pastor, who shall take the necessary care of souls."

Here is given us a definition, if you will, of the modern parish; or better, a legal statement of the principal elements of the parish: a distinct territory with its determined part of the flock, its proper church and a local pastor.

It is not our purpose to trace the historical development of the parish to this present provision of the Code. For that development with its many vicissitudes is all too extensive and at times too uncertain in its details to include in this discussion. Yet we must return to the origin of the parish if we are to understand and appreciate the elements of a parish as mentioned in the Code. It is this understanding likewise that is necessary for a revival of a true parochial spirit.

The first use of the term parish is to designate the Christian community in the city under the leadership of the bishop. Following the meaning of the Greek "paroikia," "a dwelling at one side," some have asserted that the name "parish" was given only to those communities of Christians living outside the city and away from the center. However it is not exact to conclude that the term applied to country places only. The meaning "dwelling at one side" can just as well be applied to the group of Christians organized into a community in a strange city, that is, Christians living in the midst of pagans.

The first ecumenical councils, as well as the writings of the early Church, use the word "paroikia" as referring to the church in the city governed by its bishop. (See Dom Lambert Beaudoin, O.S.B., *The Spirit of the Parish according to Tradition*, Liturgical Weeks.*)

The use of the term then corresponds to the "ecclesia," as found in Saint Paul or in the Apocalypse, referring to particular churches. The apostolic manner of using the name "church" is an indication that the primitive parish felt itself a distinct unit, representing in the concrete the universal Church.

Here then we have the first parish: the bishop, assisted by his presbyters and deacons, ruling over the Christian community in the city. The increase of the number of the faithful occasioned the expansion of the bishop-city-parish. This development is first to be seen in the country districts. The faithful scattered in the country near the larger cities in the beginning came to the one center in the city for the celebration of the sacred Liturgy.

Saint Justin Martyr, describing the liturgical celebration in Rome as late as the last half of the second century, refers to the people coming from the country: "And on the day of the Sun an assembly in one place is made of all who live in the towns and in the country" (*First Apology*).

Later, however, centers were established in the country, in charge

* *L'Esprit Paroissial dans la Tradition: Cours et Conferences des Semaines Liturgiques.* Louvain, 1925.

of a priest having the right to perform parochial functions, though remaining subject to the bishop. Such an organization is described by Saint Athanasius in the fourth century in a place called Mariotis: "Mariotis is a country place, where there never was either bishop or a chorepiscopus, but all the churches are subject to the Alexandrine bishop, in such a manner, however, that each town has its own priests" (*Augustine, Canonical and Civil Status of Catholic Parishes*, p. 1).

Perhaps we are to understand in terms of this mode of organization the instruction of Saint Paul to Titus, whom he had made Bishop of the Isle of Crete. "For this cause," he says, "I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee" (Tit. 1. 5).

The strong sense of unity that prevailed in the early church, expressing itself in the assembly of all the faithful around the altar of their bishop, effectively withstood any tendency toward division into districts within the episcopal cities.

Such forming of distinct districts is to be found in about the third century, in the so-called *tituli* in the city of Rome. Originally these were homes of distinguished Roman families, where the Christians assembled. Later they were given to the Church to be used exclusively for divine worship. These churches were in charge of presbyters, to each of whom a portion of the city was assigned, after the manner of our modern parishes. (See Griesar, *History of Rome and the Popes of the Middle Ages*, Vol. I, p. 188.) However, these churches remained dependent upon the bishop, as is seen in the celebration of the Liturgy. The stational services in Rome bear witness of this close bond of the entire city with the Pope. In accord with previously announced arrangements, the Pope went to one or other stational church, where with him the clergy and people celebrated the Eucharist. The ceremony in the Holy Mass today of mingling a small portion of the Sacred Host with the Wine in the chalice recalls the custom of the Roman Pontiff's sending by his acolytes a particle of the Sacred Host consecrated at his, the parochial, Mass to the more distant *tituli*.

Here again we have an outward expression of that unity of all the Christians under the headship of the one pastor in the city, the bishop. Commenting on these practices, Dom Lambert Beaudoin says: "The altar of the Bishop is the one and only hearth of the religious family, around which all the children gather, and from which radiates for them light, warmth, and life."

Nor were these ideals of unity limited to Rome. Saint Ignatius of Antioch writing to the Philadelphians says: "Be sharers of the one and only Eucharist. There is indeed only one Flesh of our Lord, only one cup to unite us in his Sacred Blood, one altar as there is only one bishop, surrounded by his presbyters and deacons, associates of his

ministration. So doing, you will accomplish the will of God." And to the church of Smyrna he writes: "Wherever the bishop is, there also is the community, there also is Christ Jesus, there the universal Church."

This powerful ideal of unity radiating from the altar of the bishop, though at times obscured, has never been lost. The canon law is mindful of the traditional unity in regulating the form of the modern parish. The growing Christian population necessitated the establishment of parishes within episcopal cities; precise directions are already found in the Council of Trent.

But in making such divisions the Code builds the parish on the model of the bishop-city-parish, retaining all the elements of the parish of antiquity. There is the determined portion of the flock, one church, one pastor, forming one unit under the one bishop. Here is given us a setting that is aptly suited for a restoration of the traditional parochial spirit.

The parish is territorial. Residence within the territory determines membership (Can. 216 and 92 *et sqq.*). There is no other basis upon which the parish is established. In fact personal parishes, i.e., parishes for certain classes or for certain families, are forbidden; the so-called "national" parish may not be established without special indult. For indeed we are all one Body in Christ, member of member.

It is not merely for administrative reasons that the parish is territorial, not merely to clarify the responsibility of the pastor and people, but to recognize a supernatural fact expressed by Saint Paul: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus" (Gal. iii. 28).

The parish is one body. So the Code provides that there be but one head (Can. 460). To him are reserved the functions of the head and father of the Christian family. The Code enumerates these functions as the proper right of the pastor. He is to baptize, to fructify the font on Holy Saturday, to celebrate the Holy Sacrifice, administer the sacraments, preach and teach (Can. 462 *et sq.*).

Is he not, then, the Christ in his parish? The law also visualizes the pastor as permanently attached to his parish (Can. 454). Thus is the Code manifesting the desire of the Church, that the relationship of pastor and parish be modeled upon the sacred nuptials of Christ and His Bride. (Noppel, *Shepherd of Souls*, p. 17.)

Each parish is to have also its own church. Here, in the house of God, the Christian community gathers under the leadership of the father for divine worship. The parish as a supernatural unity is here achieving its purpose, especially in the celebration of the Eucharist. The pastor is obliged to offer the Sacrifice for the people on Sundays, holidays of obligation, and the suppressed holidays (Can. 466). Though it is not prescribed by the law, yet it is proper that this

Mass be the principal celebration of the day, at which the greater number of the faithful are satisfying their obligation.

It is well to recall here that until the seventeenth century it was obligatory on all the faithful to assist at the *parochial* mass. Failure to do so was punished by excommunication in some dioceses. For approximately two centuries the traditional custom resisted the innovation of satisfying the Sunday obligation by assisting at Mass celebrated in any church. Not until the decree of Pius V did the new practice receive universal acceptance. (Dom Lambert, *ibidem.*) This prolonged controversy and steadfast resistance to the innovation is an indication that the Church has seen in the parochial Mass not only an expression of unity, but the most effective means of realizing the community spirit.

For here was not only a personal but a community obligation; it is not a group of individuals but a family, father and children gathered at one altar. If we are to return to the sense of a vital unity, it will be at the altar the Sacrament of unity; and the most efficient means is the parochial Mass restored to its traditional importance.

The parish as a distinct unity is not isolated. Each parish is united to the bishop whom the Code calls the pastor of all the churches in the diocese (Can. 334). As pastor, the bishop has the right and duty to govern the diocese in spiritual affairs; he can exercise the pontifical functions anywhere in his diocese, he is obliged to offer the Holy Sacrifice for the flock (Can. 335 *et sqq.*), he is the teacher of the faithful committed to him (Can. 1326). He is the successor of the Apostles, in him all the parishes of the diocese are united. May we repeat Saint Ignatius: "Wherever the bishop is there is also the community, there also is Christ Jesus, there the universal Church."

Those vitally concerned with a restoration of the spirit of the Liturgy are generally impatient with the juridical point of view. Often there is conflict between the letter and the spirit; and the letter killeth. Yet all must recognize that canon law has preserved for us within its prescriptions the traditional parochial spirit. It provides for us the proper setting; it is for us, clergy and laity, with the help of the divinely established means, to give the parish its spirit, that with one mind and with one mouth, each parish may glorify God the Father of our Lord Jesus Christ (Rom. XV. 6).

ACTIVE CHAIRMAN: I am sure we are all very grateful to Father Schmitt for his excellent paper on the historical and canonical meaning of the parish. It was certainly a very thoughtful and a thought-provoking paper. Glancing at the title might lead one to believe that it would be a very abstruse, dry-as-dust treatise. But I am sure Father Schmitt has given us an insight into the spirit of the parish and he shows how Canon Law, in its very brief and concise terminology, establishes for us the purpose of the parish; and he has revealed to us the spirit animating the canonical meaning of the parish.

Now, we will hear from Father Philibert Ramstetter, O.F.M., of Duns Scotus College, Detroit, Michigan, who is the discussion leader. I am sure that some of us have some questions or perhaps an observation to make about the paper that has just been read. Father Ramstetter will first make a few remarks, by way of suggestion to you.

FATHER RAMSTETTER: Father Schmitt has given us a fine, concise paper on the canonical and historical meaning of the parish. It is a very satisfactory beginning for the purposes of our Liturgical Week.

Though there may be differences of interpretation regarding some of the particular points involved, one can hardly challenge his general conclusion. This is not the time, it seems to me, to enter into any detailed historical or canonical discussion. It will be my aim, therefore, merely to point to a few practical suggestions for questions.

It goes without saying that each and every parish exists primarily for the glory of God and the good of souls, always, of course, in and through Christ. This fact cannot be overemphasized. For these two purposes — or better, this one purpose (after all God seeks His glory in the happiness and the welfare of human beings) is the whole reason for whatever laws the Church lays down concerning the constitution, the erection, and the functioning of the parish.

Both historically and canonically, we have seen that four elements enter into the making of a full-fledged parish: a community of the faithful, within limits defined territorially or otherwise; a designated superior called the rector or pastor; a designated building for the normal conduct of divine worship within and by the community. Implicit in these elements is the fact that unity and solidarity are of the very nature of the parish, whether it is conceived as a large family or as a flock or as an integral part of the entire mystical body of Christ.

Only this spirit, however, a practical consciousness of this unity and solidarity, seems to be lacking in and among the members of our parishes. Without wishing to trespass on the subject of following papers I think it may be said that such parish consciousness, the parish spirit, as Father Schmitt termed it, is imperative before there can be question of the correct functioning of a parish as such.

But let me hasten to remark that by parish consciousness I certainly do not mean that narrow consciousness called "parochialism" which, far from being the cause or the symptom of a healthy spirit of emulation between neighboring communities, is really the cause or the result of sectional jealousy and of uncharitableness in general. That must be avoided at all costs. Furthermore, desirable as a parish consciousness may be, it must never overshadow our sense of solidarity with and our dependence upon the whole diocese and the whole Mystical Body.

Incidentally, the encyclical letters of the Holy Father, the Bishop's letters on religious subjects addressed to all the faithful of his diocese, his visit to the parish to confer the sacrament of Confirmation, the growing custom of having additional converts go to the cathedral church for Confirmation — all these may well be used as occasions for inculcating among our parishioners their unity with the whole church and their position within the diocese.

Quite naturally, the very functioning of the parish as a parish is the best means for deepening and intensifying the parish spirit. Sermons, school in-

structions, group studies on the meaning and purposes of the parish will prove of great help. There is a point for discussion, however, in what are called "social affairs." Should the pastor sponsor social gatherings of his parishioners as a further means of promoting parish consciousness? Is perhaps a modified form of the ancient *agape* (charity-feast) practicable and prudent at this point in the history of the Catholic Church?

Then there is a matter of parish limits. It is the evident will of the church that such limits be strictly defined. For any uncertainty regarding them means, of course, real harm to the care of souls. I have in mind a not very large city where there are four recognized parishes, but no generally accepted limits whatsoever except the limits of the municipality itself. Originally, I think, three were national parishes, but the need for such a basis of parish distinction has long passed in that city. As matters stand at present, any Catholic living within any section of the city is free to join any of the four parishes he may choose. He becomes a member of one of them by the simple process of approaching one of the pastors and signifying an intention of joining his parish. Forthwith his name is placed on the parish books. The parish envelopes are sent to him in very good time. Henceforward, to be sure, he has a claim on the priestly care of the respective pastor.

The question then is a fair one: Is a sound parish consciousness to be looked for under such circumstances?

Again, if the parish is to be considered a family, a flock, even the mystical body in miniature, the members should be fairly well known to one another. But is this at all possible in a very large parish?

And closely allied to this last question is another: Are large and imposing church buildings as conducive to parish consciousness as smaller ones?

Finally, is it possible for the pastor of an extensive parish to take a real and proper care of all the members of his parish? One answer would be: "Yes, provided he has a sufficient number of capable assistants." Very likely that answer is too simple and too obvious.

It is one thing to have the curates make the rounds of the parish and report to the pastor; it is quite another when the father of the family, the shepherd of the flock, the head of the miniature mystical body himself, comes in personal contact with each and every one of his children, with each and every one of his sheep, with each and every member of his particular section of the mystical body.

Can there actually exist in the former case that sense of unity and of close relationship which would seem to be necessary for a thoroughgoing care of souls and for a deeply harmonious service of God at the altar?

Writing under the title of "Small Churches" in *Orate Fratres* for October 2, 1938 (pp. 486, ff.), Adé Bethune makes these pointed and pertinent remarks: "One man can give his undivided attention to only a limited number of problems. That is why one priest is much better able to know and to care well for his small community than five priests can for a diffuse, five-times-larger group. Isn't one man's undivided attention much more valuable and efficient and practical than the five men's scattered efforts? The Council of Trent (*Sessio* 24, c. 13, *de reformatione*) states that every pastor should know all his parishioners. Doesn't that mean that there should be a personal acquaintance between them? How is that possible in a parish of five thousand?"

Later on, basing her specific plea for smaller churches upon Pope Leo

XIII's plea for a wider distribution of ownership, the same writer comments: "Concentration in the matter of a few, big, forbidding churches leaves the masses of the people without any sense of ownership (i.e., participation) in the church of their parish . . . they are strangers in their own parish. . . ."

But let us not forget: The primary question here is not one of efficiency or of convenience or even of a feeling of "hominess"; essentially it is a question of how our people may best acquit themselves of their obligation to worship God as a parochial community.

It appears to be a practical question, therefore: Is not a large number of small parishes and small churches preferable to a small number of large parishes and large churches?

Another question forcibly presented itself to me one morning last week as I was speaking to a missionary from one of our southern states. Most likely there isn't anything we can do about it, but I cannot help wondering just what sort of parish consciousness is possible in those sections of our country where the color line is drawn — the color line drawn right through the heart of the parish and straight down through the whole length of the house of God!

So, besides the last mentioned, which is perhaps not a subject for consideration in this part of the country, I have listed for discussion the following points: (1) Whether any means not directly religious should be employed for promoting parish consciousness; (2) The large parish versus the small parish; (3) The large church versus the small church.

ACTIVE CHAIRMAN: Father Ramstetter has proposed some questions and considerations for discussion. Now it is about a quarter to eleven. We have another paper on the meaning of the parish in practice, the functional aspect of the parish, to be followed by discussion. We want to be sure to get that in, but perhaps we might have a discussion now, not over fifteen minutes, and then if there is anything not covered at that time we will come back to it.

DOM MICHAEL DUCEY (*Washington, D. C.*): May I ask if Monsignor Hellriegel could be asked to state whether or not any of these points are being covered in the paper that he is about to read?

MONSIGNOR HELLRIEGEL: Hardly.

ACTIVE CHAIRMAN: If anyone in the audience now cares to enter into this discussion to give some of his or her observations, I would ask them kindly to come to the front and make use of this microphone to announce their names and the places they are from to the audience so that they can be identified and heard.

MONSIGNOR MORRISON: Do you limit it to the priests?

ACTIVE CHAIRMAN: Absolutely not. We will be glad to have any one contribute.

FATHER HUELSMANN: May I suggest that coming to the front is a formality which might tend toward preventing people from asking questions. I think we would be more at ease if we were asked to rise in our places and say what we think.

ACTIVE CHAIRMAN: We wanted to be able to hear what you say. We will just try it out.

If any one here has any questions or observations to make, just rise and then I shall repeat them.

FATHER HUELSMANN: We are talking about increasing the parish spirit in

the parish and it has been called to our attention by Father Schmitt that parish Masses, the High Mass or functional Mass of the parish, would be the place where the parish spirit would be especially cherished.

Now, it strikes me that we have in past years been undermining attendance at the parish Mass on Sunday, the High Mass, especially by our so-called children's Masses. As a result of it the children never attend High Mass on Sunday all during their school days.

Then come the days from 14 on, not days that young folks become especially religious and start turning to the High Mass. They get to be 18 and 19 and they have never been to a High Mass. That is true, is it not, generally throughout the United States?

As I have observed, there are Sunday High Masses, the Mass that is most important but which is marked by their absence therefrom. This is true in my parish and I dare say it must be true in many another parish in the land.

What can be done to overcome that?

ACTIVE CHAIRMAN: That is an interesting question. I will ask Father Schmitt to answer it. But perhaps I may be allowed first to give a personal observation, and I am sure there are a number of pastors here who can shed further light on the same problem.

On Sunday we have a High Mass at 10:30 o'clock. During the summer we don't have High Mass for various reasons and the attendance increases. Then as soon as we start the High Masses again in September the attendance decreases.

Well, we have a fine choir and we guarantee to get the congregation out in an hour, and still I can't get a general interest in that particular Mass. Occasionally, I do by a pointed remark or by an illustration, such as the following.

It happened that one time when I was rector of Mount Saint Mary's Seminary we had Monsignor Allais, a very excellent musical director, train a number of our students in Gregorian chant to demonstrate it before the people of Cincinnati at the Art Museum. It was the best attended performance of the whole year, yet the audience was non-Catholic in the majority. Some time later I was approached by the Catholic women's club officers, who came to me and said, "Wouldn't you give permission to have that repeated at the Catholic Women's Club in Cincinnati so the Catholics can hear it?" I said: "Sure, gladly we will do so."

About two weeks later we repeated our performance, just to promote interest in Gregorian chant at the Catholic Women's Club. The result? Only about 50 people attended, whereas several hundred had packed into the Art Museum at the previous performance.

So one Sunday I recounted this experience to my people, and added: "I suppose the Catholics were out seeing Donald Duck or something like that, whereas the Jews prefer hearing the Chant, just as we have it here every Sunday at our parish High Mass." The next Sunday, there were about one hundred Catholics who came to the High Mass. They didn't want to be put in the class of those who preferred Donald Duck and Betty Boop to a high-class musical performance.

Of course, all our children are taught to sing the Mass. At least once a month they have their own High Mass. In addition, we have the custom of having Mass every day for the children in October and May, when they sing several times a week, so they are familiar with High Masses.

Of course, one solution would be to have the children sing the parish High Mass on Sundays. In fact I started that and tried to get the congregation to join in with the children in the singing. I had already gone to the trouble to get some one to lead with the Latin responses so people could follow in the very simple dialogue Mass, but I couldn't interest them at all in singing the High Masses.

FATHER HUELSMAN: Now if Father Schmitt could give a word or two on this difficulty I am sure we would all appreciate it.

FATHER SCHMITT: I think it is a little unfair to ask me to answer that question. For your information, the inquirer was my pastor for fourteen years. We struggled together until the Archbishop just recently relieved him of the burden.

This subject of course we had often talked about, wondering how we might make the parochial Mass the principal Mass on Sunday, as evidently it ought to be, and find in it the means of uniting our people into an organic whole, of bringing about the spirit of a family, the community spirit.

Of course, each pastor in his own place will find ways and means if he is convinced that this Mass, the parochial Mass, is not only the expression but also the efficient means of bringing about such a spirit within the parish.

But it comes to my mind that one means of doing so, of bringing about a greater attendance thereat, might be through our various sodalities. Sometimes we find these sodalities within the parish having very little reason for existence. To me, the great majority of them are based upon some devotional idea which soon loses its power and its significance.

However, they do bring together some of the finest people of a parish, and can be made use of in promoting such fundamental ideas in the parish. They ought to be ready to cooperate wholeheartedly with the pastor in his spiritual program, and unless they are leaders within the parish in promoting and effectively carrying out the program of the parish — the spiritual program — I don't think they have a reason for existence.

So, therefore, turn to such societies, and perhaps induce them to come to the parochial Mass for their monthly Communion. If need be, advance the time of the parochial Mass in order to meet the difficulty of fasting.

But at least you would have a larger number of the grown folks assisting at the parochial Mass. Through that, and through constant encouragement by the pastor and his assistants in sermons and other forms of instruction, a true parish consciousness could be fostered.

The other idea about the children, I think, is a very pertinent one. In the average parish, I think, the custom prevails that under the direction of the good Sisters the children are brought to one or another Sunday Mass according to a set program. One class attends this Mass. Another class attends that Mass. Now, it seems to me that, if you are able to distribute the children throughout the school day you ought to be able to distribute the greater number so that they can attend the parochial Mass on Sunday. But perhaps answers to these problems will appear as we go along with the discussion of the other topics. The practical application of these principles, the means of bringing about the parochial spirit, will become clearer to us. However, let us first recognize what that spirit really should be.

DOM ROGER SCHOENBECHLER (*Champaign, Illinois*): What I have to suggest is by way of an answer to another question, namely: "Why do people prefer to go to low Mass instead of High Mass on Sunday?"

If they go to low Masses in preference to the High Mass because the former are shorter, then I think that we might try prolonging the low Masses. I don't say necessarily by preaching longer — but that too can be done. I have done it myself. Incidentally, at the University of Illinois, we have 1500 Catholic students, and just the other day a visiting pastor from Washington, D. C., told me he asked some of the boys about the Masses and they said: "Well, it doesn't make much difference whether you go to a low Mass or a High Mass because the sermon at the High Mass is much shorter and the sermon at the low Mass is longer and the Communions are more numerous, so that each Mass lasts about an hour and five minutes, whether it is a low or a High Mass."

FATHER L. E. WINTER (*Buffalo, New York*): Wouldn't it be a practical thing, since people like to sleep late on Sunday morning, to have the last Mass be the High Mass?

ACTIVE CHAIRMAN: That is a good question. Let us save that until we hear the paper on the functional aspects of the parish, and then we shall take up your question first. It is about 11 o'clock and this meeting must be over at 12.

FATHER WINNEN (*Fairfield, Maine*): I want to make a very short suggestion: make the low Mass the long one. In my parish, before we had the congregation singing, all our local scalawags could hang around corners and yell their heads off. Now we let them sing Mass and even Vespers, and they come and do it.

We *can* bring about congregational singing. It will be easy enough where you have a parochial school. You can even start training the Sisters if necessary. I did for nine years every day, half an hour, children and Sisters. Now after ten years all those boys and girls have graduated. A parishioner told me last week that the whole parish was ready for parish singing, community singing. Besides, the High Mass sung in Gregorian chant is not longer than one hour with the same ceremony as the early Mass. An obvious solution of the time-problem, it seems to me, is that of the *short sermon well prepared*, so that, after Father "goes up in the air" he is not looking for a landing-field to come down!

ACTIVE CHAIRMAN: I will now call on the Very Reverend Monsignor Martin B. Hellriegel of Saint Louis, Missouri, to read a paper on the meaning of the parish in practice.

MONSIGNOR HELLRIEGEL: From the opened side of the first Adam came forth Eve, mother of the living "according to the flesh." From the opened side of the second Adam, Christ, came forth another Eve, the Church, mother of the living "according to the spirit."

The first Eve became spotted, wrinkled, and blemished; and brought forth an offspring who became a murderer and "went out from the face of the Lord and dwelt as a fugitive on the earth" (Gen. iv. 16).

The new Eve is our "glorious Church, not having spot or wrinkle, or any such thing" (Eph. v. 27), who brought forth apostles and evangelists, pontiffs and confessors, virgins and widows and all the holy people of God who went before the face of the Lord and dwelt as other Christs on the earth.

The new Adam and his spotless bride, the Church, together with their offspring, constitute the Mystic Christ, the Whole Christ, the Mystical Body of Christ; Christ is the Head, the Church the Body, and we are members one of another — all filled and formed by Christ's Holy Spirit. The union between this Head, Body, and members is not merely a moral union. Christ leads the Church not only by His will, His doctrine, His example and His prayers. But the union is more than merely moral. It is essential, vital, organic. Christ lives in us and we in Him. Through Baptism we are one spirit with Him. We are carriers of His life. "I live, but now not I, Christ liveth in me" (Galat. ii. 20). "Your life is hid with Christ in God," is Mother Church's joyful message in the holy Paschal night (Coloss. iii. 3).

This Mystical Body, this divine reality spread over the whole world, assumes a very concrete local form in our parish. The parish is for us in all truth the Mystical Body, or, if you will, a "miniature" mystical body, but the Mystical Body.

On our parish-altar is offered by the parish-shepherd, with the parish-flock, the one world-redeeming Sacrifice of Christ, our Head. In the parish church are celebrated those living, life-begetting mysteries and solemn prayers which — to quote Pius x — are the "primary and indispensable source of the true Christian spirit." It is my privilege this morning to address this audience on "The Parish in Practice." Permit me to divide this subject into five brief sections, and each section into an assembly of the guiding principles from which we shall draw important conclusions.

I. The Parish and Divine Worship

Tu Rex gloriae, Christe! Thou, Christ, art the King of glory. Our divine Head is seated in majesty at the right hand of the Father. And at the same time He is present in us by His Holy Spirit. From the triumphant Christ flow into us uninterruptedly the currents of His divine Life. "In him we live and move and have our being" (Acts xvii. 28).

He lifts up the Church and immerses her into a sevenfold stream of living waters. He raises up His brothers and sisters and enlightens and fortifies them by His living word — the "tidings of great joy that shall be to all the people" (Luke ii. 10).

As many as receive Him, as many as drink from these living waters, and as many as are enkindled by His transforming word, to them He will give power to become sons of God and joint heirs with Himself. The widest and deepest stream of life is the holy Eucharist: "The sacred banquet in which Christ is eaten, the memory of his Passion renewed, the mind filled with grace, and a pledge of future glory given to us" (Antiphon, Corpus Christi).

The Holy Eucharist is the wellspring, sun, and center of the

Mystical Body, and therefore the wellspring, sun, and center of the parish; and consequently the parish's greatest concern and sublimest mission. To every member of the parish the Holy Eucharist is the token of resurrection and eternal life. It is the bond which unites our pilgrimage with the glorious mansions bought by the Blood of Christ and prepared for us by Christ's mercy and love. It is for every parishioner the sacred food necessary for a safe journey from the desert of time to the Horeb of eternity.

In the parish church stands the mystic Calvary on which is re-enacted the one all-holy Sacrifice which gives glory to God in the highest and on earth peace to men of good will. In the parish church stands the sacred font — the Church's virginal womb — from which are "born out of water and the Holy Ghost" (Jn. iii. 5) the brothers and sisters of Christ.

In the parish church are (guarded by the ambry) the venerable oils for the anointing of the catechumens, for the unction of the chosen generation and kingly priesthood; the oil also for the Lord's infirm members, who are to be restored to full health for joyful service in the Church, or (if God has decided otherwise) to be consecrated for a safe journey to their blessed home.

In the parish church stands the tribunal of God's mercy in which "the right hand of the Lord does wonders" (cf. Ps. cxvii. 16) by pouring forgiveness and his Easter peace into all that approach it with an humble and contrite spirit. At the parish altar bridegroom and bride exercise their general priesthood by administering to one another that sacrament which a priest can neither give nor receive.

In the parish church and from the parish church, "the minister of Christ and dispenser of the mysteries of God" (I Cor. iv. 1) turns pagans into Christians, purifies sinners, sanctifies saints, and breaks to his children "the bread of life and of understanding." With the courage of the "one crying in the wilderness" we lift up our voice and say: "*Parate viam Domini* — prepare ye the way of the Lord, make straight his paths" (Luke iv. 4).

From what we have said let us draw the following important conclusions. (1) We must do away with all slovenliness and routine. *Sancta sancte*, God's things must be done in God's way! (2) Back, therefore, to a holier and worthier celebration of the Christ-life-carrying and Christ-life-imparting mysteries, the Holy Sacrifice, the sacraments and the sacramentals. (3) Back to the Sunday High Mass, 52 times a year. It is the ideal way of celebrating the Lord's death, particularly on the Lord's day. (4) Back to an active participation by every member of the parish in the prayers and chants of the Church. (5) Back to a more earnest preparation and a more joyful announcement of the living word of God. Back to the "homily" patterned after the homilies of the Fathers. (6) Back to the Sunday and feastday Vespers. "The people don't come" is no argument.

Vespers (or Compline) are sung for the glory of God, and some of God's children will always come. (7) Back to a fitting celebration of the patronal feast. The namesday of the parish must not be neglected. (8) Back to our cassock and surplice for the administration of the sacraments to the sick. The time has come for the "embryo" of a stole put over the civilian coat to make room for vestments that are a worthy "frame around God's picture." (9) Back to an Advent, Lent, and ember days cleansed from lottos, bingos, and buncos. (10) In short: Back to a *sentire cum Ecclesia* for the purpose of restoring true Catholic parochial life in the cell of Christ's Mystical Body, the parish.

II. The Parish and its Pastor

The parish is a living organism whose life must grow, unfold itself, and bear fruit. In this organism the pastor, as the word denotes, is shepherd, leader, father. He stands on the shoulders of his forbears — priests and people — and must keep alive what they left behind. But that is not all. He must push forward, augment, perfect the life of this organism. Despite human frailty and limited judgement, he is to his parish in very truth Christ's representative. What he preaches is Christ, what he bestows through the holy sacraments is Christ, Head, Savior and Owner of the parish.

The degree of his responsibility to God, to Christ, and to the Church, is measured by the value and dignity of that life he guards and nourishes. His leadership, of course, is not that of a master but of the servant. The Son of Man came not to be ministered unto but to minister. The pastor is set up by God as good shepherd of God's flock.

What a tremendous moment when, on the second Sunday after Easter, he reads to his people the words: "I am the good shepherd, I give my life for my sheep" (Gospel). It is his annual consecration of service to God's flock, a yearly solemn act of fidelity towards his bride, the parish.

The Church's prayer for pope and bishop might well be applied to the pastor: "O God, the shepherd and ruler of all the faithful, look down favorably upon thy servant whom thou hast been pleased to appoint pastor of thy Church; grant we beseech thee that he may benefit both by work and example those over whom he is set, and thus attain unto life eternal together with the flock committed to his care."

The flock belongs to God. God Himself is its shepherd and ruler. It is God who selects a man who in God's name is to lead the flock to God. Can the pastor attain life eternal without his flock? Can the flock attain life eternal without its pastor?

From what we have said let us draw the following conclusions. (1) The pastor is father and shepherd of God's flock. A sublime

dignity, a tremendous responsibility! (2) A good shepherd will lay down his life for his sheep. He will love his people with a sincere and unselfish heart. People are not "scolded into Christ," but they are "loved into him." (3) The first and deepest concern of the pastor must be to preserve and perfect the divine life in his parish. Since the Holy Eucharist is the first and deepest source of divine life, he must spend his best efforts toward making his parish a eucharistic parish, one that lives for and by the Holy Eucharist. He will not only encourage his people to come frequently to the holy table, but will train them eucharistically, educating them to regard Holy Communion not merely as a visit, or simply as spiritual food, but as a sacrificial repast, the partaking of the Victim. (4) Let him explain to his flock that, before approaching the holy table, it is not always necessary to go to confession; but on the other hand, let him give them every opportunity to approach the fount of mercy; in other words, let him be in the confessional daily before holy Mass. (5) The good shepherd will be particularly interested in the sick of the parish. The sick are in need of physicians both physical and spiritual. The blessing of the sick and the blessing of the home should be part and parcel of the visit to the sick. We may add here, let the pastor also bless the home on the occasion of the census taking. (6) Pastor and flock must work together in harmony and mutual reverence. They must pray for each other. By his daily breviary and the *missa pro populo* a pastor fulfills a part of this obligation. (7) Before retiring at night let him raise his power-laden hand to bless his flock, sinners and saints, sick and poor, parents and children, that "by the power of the holy Cross they may be delivered from their enemies."

III. The Parish and Societies

The first society of the parish is the parish itself. And that not only in regard to dignity but also in regard to nature and purpose. The regular parish societies rest on the basis of moral union and disciplinary organization. But the parish is a living and life-begetting organism. Its members are not merely admitted by some external form, they are born into this society by the Christ-carrying waters, entering thereby with Christ and with one another into a mystic blood-relationship of the highest order. The parish is the "arch-society" and the one permanent one. All others societies in the parish must exist for the parish, live for it, and work for it.

Next in order comes the family, a society closely related to that of the parish because it also is a living and life-giving organism. Founder and prefect of this society is God himself. By the life-bestowing teachings and sacraments of the parish, the families within it are turned ever more "from water into wine," from the human to the divine, from the temporal to the eternal, from the natural to the supernatural.

Only then come the other societies, the organizations of men and women, married and single, boys and girls. We appreciate the good that has been accomplished by most of these societies in and for the parish, and for the Church in general. But we also know that every human institution has its two sides. All too often the unity of the parish has had to suffer because of societies.

Frequently it happens that members of the societies are regarded as first-rate Christians, while those not affiliated are looked upon as less loyal. Innumerable efforts and much time are spent by priests on these societies, efforts often that could be made just as well by non-consecrated hands, with the result that little time is left for real priestly-pastoral "cura" work, particularly on behalf of those who at first had been considered "second rate parishioners," and who finally became so, because the shepherd had so little time for them.

From this let us draw the following conclusions. (1) The first and all-important society is the parish. It precedes all others and must in no wise suffer because of any other society. (2) As head or spiritual director of the parish-societies, the pastor must constantly hammer this truth into the minds of the members; otherwise the theatre, dance hall, and bar are apt to celebrate a victory over altar, worship, and parochial fellowship. (3) The second most important society is the family. No society must conflict with the life, peace and unity of this, which has God Himself for its prefect. (4) The pastor must visit his families pastorally, create a spirit of fellowship between them, and never leave their homes without imparting his blessing, so that the peace of Christ may rest upon them and upon all who live therein. (5) The time has come for our societies to put again "the horse before the cart," by returning to more spiritual work in their programs, such as the study of the Mass, the study of the missal, the study and practice of the chant — first the simple responses, then the ordinary of the High Mass — thereby contributing their share in bringing the arch-society, the parish, to a more active participation in the primary and indispensable source of the true Christian spirit.

IV. The Parish and the School

We still have our Catholic school. Thanks be to God. And thanks to God also for all the good that has been done by our Catholic school, low and high. Sometimes, however, I wonder if our Catholic school is really a Catholic school, or simply a school conducted by Catholics and for Catholics. I am afraid that all too often we have opened our school doors wider to secularism than to Catholicism. And have we perhaps not been "running faster even than John" after *credits*, leaving the *credo* of Peter far behind?

For eight years we have our children in our own grade school. We could do wonders during those long and impressionable years, leading them to an active participation in the holy Sacrifice by way of *missa*

recitata, High Mass, use of the missal, Vespers or Compline on Sundays and feastdays; and thus preparing our future Catholic men and women for intelligent, active parochial life and worship.

We still have our Catholic school, but we don't know for how long. God grant that it may stay with us. But may He also grant us to realize its splendid possibilities for the upbuilding of God's Kingdom and the cementing together of altar and home by means of a living liturgical program, in the school which we are proud to call our own.

From these premises let us draw the following conclusions. (1) Our school day must begin at God's altar, by inserting the vivifying eucharistic streams into the little branches of Christ, the Vine. (2) For that reason we priests must endeavor to make the children's Mass as living and joyful as possible. Requiem Masses must be reduced to a reasonable minimum. (3) A few words before Holy Mass to his little lambs and sheep on the mystery or feast of the day will dispose their little hearts and minds for a more fruitful and intelligent participation. (4) Children can learn, in a comparatively short time, the *missa recitata*. However, in teaching it let us see that they avoid all "sing-songiness," and acquire proper diction in a cheerful, conversational tone. Why should anybody become artificial when speaking to God? (5) It is absolutely necessary in our novitiates, to conduct a more thorough religious-liturgical course, so that future teachers will steer clear of subjectivistic, pietistic attitudes which, after all, are neither healthy nor Catholic. With all respect for our good Sisters and the noble efforts many are making, I consider this question a very serious one, which is still far from being solved. (6) From the fifth grade up every child should have a daily missal, and learn to prepare it for the next morning's celebration. (7) The liturgical year with its holy seasons, especially Advent, Lent, Paschal time, must run like a golden thread through the scholastic work, and find proper expression by means of pictures, texts, graphs on the bulletin board in every classroom. (8) Every child should possess a map of the "stational churches" of Rome (obtainable from the Abbey Press, Conception, Missouri) because without some knowledge of these churches it is difficult to understand the texts of many of the Masses. Besides, it will create a wonderful spirit of unity with our most holy mother Church and our great spiritual father, the Bishop of Rome. After all, our parish altar is but an extension of the stational altar in Rome, at which the Sovereign Pontiff (or his delegate) offers the one great Sacrifice of unity and love. (9) The "little hours," for use in the classroom, arranged a few years ago by the *Leaflet Missal Press* (Saint Paul, Minnesota), could be introduced to great advantage. (10) Last but not least, more attention must be given to the study of the Bible, God's word. Bible and Liturgy are the two deepest sources of Christian life and education.

Let us begin in God's name, and make hay while the sun is shin-

ing. The fruits will soon be forthcoming, and we shall see a turn from sterility to fertility, from stagnation to life. Our Catholic school must be the school of life, of the life of Christ.

V. The Parish and the House of God

In the "Mass of the Dedication" we read the following Postcommunion: "O God who from living and chosen stones dost prepare an eternal dwelling place for thy majesty; assist thy suppliant people, that thy Church — whilst benefitting from material enlargement — may also expand by spiritual increase."

The church building is not the end but the means. The completed and ornamented material temple is the symbol of the spiritual temple. On our baptismal day the priest said: "Depart, unclean spirit, from this creature whom our Lord vouchsafed to call to his holy temple, that he may become the temple of the living God, so that the Holy Spirit may dwell in him."

The beautiful material temple must encourage pastor and flock to be beautiful spiritual temples, and the more beautiful they become within, the more must both of them be concerned about the beauty of the house "where the glory of the Lord dwelleth."

From this we draw the following conclusions. (1) From without, but especially from within, the parish church must proclaim: *This is God's house, this is the "workshop of Christ" in which He praises with His redeemed His heavenly Father and in which He brings to His members His Father's love and life.* It must proclaim:

This is the "workshop of the parish," in which its families and members join their divine head in magnifying God, in becoming united more closely with Christ, and with each other, and, by active participation in the divine mysteries, so advance in age, wisdom, and grace that they will become ever more and more temples of the living God. (2) Pious rubbish must scrupulously be kept from the church as unworthy of the King of Ages, unworthy of His chosen and kingly priesthood. (3) Dealers in church goods are advised to make a 30 days' retreat "in the catacombs," examining their consciences about the positive contribution they are making (or not making) toward Catholic art and architecture. (4) The mystic Calvary, the altar, on which the world-redeeming Sacrifice is reenacted, must not be made the target of playful "decoratism." Flowers and candles must serve the altar, not *vice versa.* (5) The altar should have an antependium of the color of the day. It acts as a powerful background for the celebration of sacrament and sermon. Some people seem to be of the opinion that the purpose of an antependium is to cover up the mensa so that the latter will look less festive. (6) We must return to the use of worthy garments which are garments indeed, not stiff boards that remind one of some sandwich-man on Main street. (7) The sanctuary is not the place for acolytical baby-shows and wallflowers. Servers are the

congregation's proxies. And for the important things of life it is hardly proper to select seven and eight year old babies for proxies. (8) We must remove from the altar steps all fire-alarm gongs, which can only make cheap noises. *Domum tuam, Domine, decet sanctitudo!* (9) Persons who know little or nothing about ecclesiastical art should humbly acknowledge it, and follow the advice of those who know. May we not express the hope that every bishop will establish a diocesan art commission, made up of truly competent priests and laymen, to which are to be submitted all plans concerning exterior and interior Church decoration?

And so I come to the end of my paper. It is far from being perfect and complete. However, I have endeavored to place before you, in simple words, some suggestions that may prove helpful toward a more liturgical — or let me say, a more Catholic — life and way of living.

We are living in an age of confusion and inversion of values. "Send forth thy Spirit and they shall be created, and thou shalt renew the face of the earth" (Ps. ciii. 30). All of us want to be radical instruments in the hands of the Holy Spirit: radical, in the sense of going to the root of things, to the root, in particular, of true parochial life. Many things are rising and falling today. But there is one thing that must remain, grow, and bear fruit, and that one thing is the parish, the concrete expression of the Mystical Body of Christ; the parish in whose midst the divine Head glorifies with His redeemed members His heavenly Father and in which He infuses His life into his members "for the perfecting of the saints, for the upbuilding of the Body of Christ, until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ" (Eph. iv.).

ACTIVE CHAIRMAN: I am sure it is unnecessary for me to assure Monsignor Hellriegel in your name how much we appreciate his masterly paper, with its sublime truths expressed in such simple, forceful language, together with its long list of conclusions that are very practical, interesting, and inspiring.

Now, the time is getting short and I want to introduce next the discussion leader on this paper, Reverend John E. Kelly from Sacramento, California. Father Kelly is one of the interested friends of the liturgical movement.

FATHER KELLY: I think it will be time well spent, even though it is taken from valuable discussion, to bring something home first that is not strictly discussion matter. I think this the more especially after attentively and appreciatively listening to the paper just read. It is flattering to be able to think that at least in one respect we have captured the *sentire cum ecclesia* idea, for all of us here today do, I am sure, think with approval of how the Holy Ghost continues to work in the Church, illuminating and inspiring and in the very recent past disposing the powers that be to give honor where honor is due. On the occasion of Father Hellriegel's installation as pastor at Holy Cross he was at the same time elevated to the Chamberlaincy of His Holiness's Household by being created a Monsignor.

And according to what I have heard, I think (not in the strict theological sense nor, since last evening's nice distinction by Monsignor Morrison, not in the strictly rubrical sense, but in another sense) that Monsignor Hellriegel is the first strictly liturgical Monsignor in these United States, because his career has been confined chiefly to the liturgical apostolate.

As I understand it the function of a discussion leader is two-fold. First, to complement ideas that have been presented in a paper, and secondly, to clear up, to anticipate possible misunderstandings or objections. But I think that Monsignor Hellriegel's remarks have been entirely adequate and need no complementing.

I think at the same time they have been so clear that they need no paraphrasing. Therefore I am following Monsignor Morrison's hint of last night, that if we are to return home prepared to take part in parish liturgical action, we should get some experience here this week in taking part actively in the discussions.

I think that the best way I could fulfill my position this morning as discussion leader would be just to recall the chief heading of Monsignor Hellriegel's paper, reminding you at the same time that this discussion is entirely on the parish, not parish worship, not strictly participation in parish worship, but on the fact of the parish, on the concept of the parish; so that any later discussions of the specific means of participation in the liturgy in the parish will be based upon our concept of the parish which we have had so clearly stated in this paper.

As I recall, Monsignor's chief points were the parish as an organism, as a life-giving organism, as a miniature mystical body. That is one division. Then he further gave us the parish and divine worship, the parish and societies, but especially as he said, the parish and the family. Then we had the subject of the parish and the pastor, and, as the Abbot who gave the international flavor to our meeting last evening remarked, there are a great number of the younger clergy here present. But I know and they know that in such a company with so many assistant pastors there is always room for discussion about pastors. And we have a number of the laity here present also; so perhaps they should be told that there is always room for them to suggest to pastors, by way of constructive criticism, ideas that strike them as practicable. Then too we have a number of pastors present, who should not be satisfied with telling the people here about their duty of actively participating, but should be prepared to go home and give their parishioners the opportunity to do it.

Monsignor also spoke on the matter of church goods, but this topic is to be adequately dealt with in another paper by another expert.

So, perhaps this morning we can discuss in the few minutes remaining the parish and the school and the parish and parish societies, especially on the function and the importance of the family, the importance of creating a more real family spirit among the particular families in the parish so that we shall consequently get a true family spirit in the parish as a whole.

I would like to reserve five minutes at the end of the discussion for summation.

ACTIVE CHAIRMAN: It is just too bad, as you see, how this time flies. We are going to reserve five minutes for Father, which leaves us only five minutes for discussion. It is ten minutes to 12 now, and I have orders to be finished by 12 o'clock.

FATHER JUSTIN C.P. (*Dunkirk, New York*): Regarding Father Coakley's suggestion of making the last Mass be the High Mass at 11 o'clock, I think that is the rule of the (Pittsburg) Diocese, for every Sunday throughout the year excepting July and August. He (Father Coakley) has High Mass besides the 7 and 8 other Masses that he has every Sunday.

The people fill the Church at this last Mass. And Father's idea, if I remember rightly from reading his article in *America*, is that it sets up the idea of family worship so that he has no special Mass for the children.

Each family may attend the Mass, at least by representation. Some 1,700 or 1,800 persons attend the Solemn High Mass in Sacred Heart Church every Sunday.

The choir of men and boys is one of the best that I have ever heard. The Church is very beautiful in itself and there incidentally, the Sisters of Charity, I believe, are in the parochial convent.

ACTIVE CHAIRMAN: Thanks very much, Father, for that information. I am sure it will help some of us that haven't tried all these things that Father Coakley has found so successful. I think Father Kelly came all the way from Sacramento, California, and we want to give him that five minutes before we choke him off at 12 o'clock.

FATHER JOHN E. KELLY (*Sacramento, California*): I think that all the way from California back to Fairfield, Maine, the following statements could hold. Perhaps we can sum up this morning's papers in this fashion: We see it is evident from the testimony of experts here, who have competently told us, and who are qualified to judge, that many of the current methods of pastoral theology are either obsolete or obsolescent. And this because of factors from without, hindering true parish life, but also because of conditions within the parish which work against a true parish life.

So that we could ask ourselves this morning: "Is the parish, particularly in this country, influencing its surroundings more or are our pagan secular surroundings influencing parishes more?" So that, to use the words that Pius XI used as long ago as July 19, 1933, to the moderators of the Catholic Women's clubs of Italy: "The pastoral theology of heretofore is no longer sufficient or satisfactory."

Consequently a direct and real examination, such as we have had this morning on the nature of the parish is valid and even possibly very fruitful, since we are agreed that the basis of the living parish is the Liturgy, which is the primary, the *indispensable* source of the true Christian spirit.

As a rule I am wary of drawing general conclusions and I am entirely against the custom of Catholic forums such as our own of annually enacting or putting resolutions into minutes and then never putting them into practice. But I would like to draw a few, say two primary conclusions from this morning's papers: first, that we should stress the fact from now on that the parish is also an *organism*. Up to now, since the Reformation anyhow, we have been largely stressing just the one fact that the parish is an organization, that it is mainly a juridical entity. So is Standard Oil. So is DuPont and so is Krupp in Germany.

We need from now on to stress the fact that the parish is also, as Monsignor Hellriegel told us, a life-giving, vital, vitalizing organism which imparts to the parishioners who enter into the parish a mass supernatural life which, as Monsignor Hillenbrand so aptly expressed it last night, divinizes human nature. After all, we have only ourselves to blame if we complain

that the people don't love their parish church. How can they be expected to love fully what they only half know?

If they know the church and the parish only as an organization they only half know it.

A second conclusion might be this. Since the parish is the first cell of this organism, of this vital, vitalizing fructifying organism of the Mystical Body, and since the life of this organism and of every cell in it is the Liturgy, it follows that the Liturgy must be the basis and the center of the parish. Otherwise we shall separate the parish from the primary source of the true Christian spirit.

Father Schmitt in his paper showed us in a few words that both parishioners and pastors have been called primarily for the celebration and carrying-out of the Liturgy. Monsignor Hellriegel showed us that it is through the Liturgy that the parish justifies its function of giving glory to God and of sanctifying men. Then I would add as a corollary, these two private resolutions. All of us here present need either to begin or to continue to study (I use the word advisedly) the dogma (which itself is of divine faith) of the Mystical Body and the nature and the fact of Liturgy, so that we won't continue to do the liturgical movement more harm than good by carelessly and uselessly and in an empty manner throwing around the words "liturgical movement" and "mystical body" and "liturgy."

That is why I think it is so fortunate a circumstance that we have Father Busch with us, to take care of the liturgical literature display, where we can all select discriminating treatises on these topics.

Finally, these few words: It is evident that parish life may be made more effective than it is at present. It is equally evident from observation that many parishes in our country are not operating upon a liturgical basis, in the sense of this discussion. But, since it is evident that if the parish is formed upon a liturgical basis it will be fruitful, it seems valid to conclude that pastors and assistant pastors and parishioners may well begin a cooperative campaign of liturgical information, so that thereby parish life may be made more effective, and all things (even the radio!) brought to a head in Christ. Thank you.

FATHER HUELSMANN: In order that the parish may assume the function for which it is made, I think it is essential that we bring home to our people this thought: You are saved only by your parish. You are saved by Jesus Christ. The parish is the Mystical Body of Christ here and now for you. Therefore we should preach to them simply thus: "You are in Christ. Christ is your savior. The parish is Christ. Therefore, you are saved by the parish."

ACTIVE CHAIRMAN: I hope you will all be back this afternoon. We are just getting off to a good start and we have only had time for a little discussion from the floor, but I want to assure you we have three or four days here.

We have a meeting this afternoon at 3 o'clock and this evening at 7:30. I think nearly all of you will stay at least that long and you will have a chance to ask your questions. I know a number of you have questions you would like to ask. They will hold over very well till 3 o'clock this afternoon and then again until 7:30. You will notice that nearly all the questions and suggestions have been about parishes.

Now, I want to invite you all very particularly to be back this afternoon promptly at 3 o'clock. We are going to try to start and finish these discus-

sions on time and if you didn't have a chance this morning, be prepared this afternoon and this evening to bring your questions and suggestions to the assembly.

MONSIGNOR MORRISON: Monsignor Sherry, we want to give you a vote of thanks. I understand on good authority that it wasn't so easy for you to get here, that you are going to fly back to Cincinnati this afternoon for a very important meeting and then you are taking the midnight train back here, getting here tomorrow morning. Ladies and gentlemen, I think he deserves our praise and our thanks.

Monsignor Kealy, the honorary chairman, will now close the meeting with prayer. We will come back here at 3 o'clock.

(*The meeting was recessed until 3:00 o'clock p.m. on the same day, October 22. Prayer led by Monsignor Kealy.*)

Parish Worship — Afternoon Session

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Very Reverend Vincent Novotny, active chairman. The meeting proceeded as follows:

MONSIGNOR MORRISON: It is now three o'clock and the meeting will come to order.

Now, I want you all to remember that this meeting is for all of you. I don't mean that just for the priests or the nuns. It is also a meeting of the lay people who are present. This morning after the meeting, a very fine person spoke about some of the points that had been brought up. I said: "Why don't you get up on the floor and say something like that?" Well, she said she wanted the pastors to talk first. It is very fine for her to have so great an opinion of us pastors, but I don't think God gives them wisdom alone.

At times I have read articles by sincere and well meaning lay people to the effect that they are always listening to the Pope and the clergy, but that nothing ever seems to be said "from the pews." Of course, because of the very presence of the Blessed Sacrament, it is not allowed for the people in Church to stand up and talk. Well, we're not in church now. I would like to hear and I think the priests and others with us would like to hear "from the pews" at this meeting, because it's an open meeting, an open forum.

Now, we want your suggestions. We can take them in the nature of criticism. Criticism is constructive as well as destructive, and we are ready for both. Chicago invited you here and Chicago can give and take, so we would like also to take a little. We have been giving it right along.

Have you any suggestions to make the meetings better, more interesting, more lively? If so, speak up now or hold your peace forever. Father Casey, of San Francisco.

FATHER CASEY: It seems to me some of us have come a long way to

learn a great deal about the Liturgy, and we did indeed learn a great deal from the two very learned papers that were presented this morning.

You spoke about some of the laity coming to you and saying that they would like to hear from the priests; that you, too, would like to hear from the lay people and the sisters and the priests from the floor. Many of the experts are among the laity too. It seems to me this morning we had no opportunity, or at least only about ten or fifteen minutes at the most, for discussion; and I would like to know the function of a discussion leader.

Is his place to read a paper or to direct the discussion into the proper channels?

It seems to me that a great deal of the value of a conference or convention of this kind can be obtained from those experts who are in the audience as well as on the platform. I would like to make a suggestion to the effect that only two papers be read during the course of any of these conference meetings, limited to a half hour; half an hour's discussion be allowed after each paper, and the discussion leader direct the discussion into the proper channels, that is, limited to the scope and purpose of the discussion, so that we will have the opportunity of hearing from the many learned liturgists amongst the priests and the sisters and the lay people in this audience.

I would like to make a motion to the effect that the papers be limited to a half an hour, and that a half an hour's discussion from the floor be held after the reading of each paper.

MONSIGNOR MORRISON: Under the discussion leader you mean?

FATHER CASEY: Yes.

MONSIGNOR MORRISON: Motion has been made that papers be limited to half an hour, and that a half an hour's discussion from the floor be held after the reading of each paper. Do I hear a second to that motion? (*The motion was seconded.*)

MONSIGNOR MORRISON: It has been moved and seconded that the papers be limited to a half an hour, and that a half an hour's discussion from the floor be held after the reading of each paper. Is there any discussion? Please understand that this is a conference, not a convention, and if it is a conference you are all part of it. Therefore, all of you have a right to take part in the discussion. We have used the rule in keeping the time down, I think now with your approval, to two hours for each session. If there is any discussion on the motion, please speak up. It has been moved that the paper be limited to half an hour; that the other half hour be devoted to discussion by the discussion leader and the floor, the floor to consist of any priest, sister, or lay person. That motion has been seconded. If there is no further discussion, I'll put the motion. (*The motion was unanimously carried.*)

MONSIGNOR MORRISON: It is so ordered. Monsignor Zelezinski, the honorary chairman, is laid up and so I shall open the meeting with

prayer and turn over the meeting to the active chairman, our friend and neighbor, Father Vincent Novotny, of Lisle, Illinois.

ACTIVE CHAIRMAN: In line with the wish of the assembly that our preliminaries be cut short, I will merely introduce the speakers very briefly, by telling you that our first speaker, the Very Reverend Vincent L. Kennedy, C.S.B., of Toronto, is an associate editor of the *Orate Fratres*. Those of you who read that little periodical are no doubt well acquainted with his writings and you know that he is qualified to present a paper at this conference. I present Father Vincent L. Kennedy.

FATHER KENNEDY: The purpose of this first paper this afternoon is to outline briefly the rational basis of worship and of Christian worship in particular. By the very nature of the subject the paper is bound to be speculative rather than practical. Not that any apology is needed on that score, for if the liturgical movement on this continent is to be established on a solid basis, it will be based, as is the Liturgy itself, on fundamental principles of Catholic doctrine.

The subject I shall present is: "The Nature and Form of Christian Worship." In our relations with others, we are moved by justice to give each one his due. But there are certain ones to whom we owe a special due by reason of their excellence or their position in our regard. We owe reverence and submission to our parents and rulers, as principles of existence and of government; to God Who is supremely excellent and Who is the first principle of creation and of the government of things we owe reverence and submission in the highest degree, or divine worship.

Two virtues which are part of, or akin to, justice incline us to pay these special debts: *piety*, our debt to our parents and country; *religion*, our debt to God. We shall confine our attention here to the second of these.

Religion, says Saint Thomas, renders to God the worship due to Him (*Sum. Theol.*, 2.2.81.5c). Religion embraces both reverence and submission, both worship and service; for by one and the same act, we worship and serve God. Worship regards the excellence of God to Whom reverence is due. Service regards the subjection of man, who, by his condition, is under obligation to show reverence to God.

To these two attitudes belong all the acts of religion, since by these acts man bears witness to the divine excellence by offering something to God, and to his own subjection by assuming or receiving something from God (*Sum. Theol.*, 2.2.81.3.ad 2). The purpose or the end of divine worship is then twofold: to give God glory and to subject ourselves to Him. In other words, we owe God a worship not only because of Whom He is, but also for our own sake. For religion implies right order toward God; by religion we are placed in our proper relationship to God: the creature before the Creator, the servant before his Lord.

Saint Thomas explains this secondary end of worship in these words: "We honor and reverence God not for His sake since He possesses a plenitude of glory to which no creature can add anything; but for our own sake, since by the very fact that we honor and reverence God our mind is subjected to Him and in this its perfection consists since a thing is perfected by being subject to its superior" (*Sum. Theol.*, 2.2.81.7c).

What qualities should this worship of God have? The Angelic Doctor answers: "Since man is composed of body and soul, both ought to be applied to worshiping God in such a way that the soul pays Him an internal worship and the body an external one" (*Sum. Theol.*, 2.1.101.2c).

The internal act is, of course, higher and primary; the external act is secondary and must always be *informed* by the internal. Interior worship bears the same relationship to exterior as the soul bears to the body; just as the body is ordained to God through the soul, so outward worship is ordained to God through interior worship.

But this inferiority of external worship does not in any sense mean that it is not essential. The objection to external worship is frequently based on that text of Saint John: "God is a spirit and they that adore Him, must adore Him in spirit and in truth" (John iv. 24).

We admit the primacy of the interior act: to worship God in spirit; but to worship God in truth, or truly, must mean to worship Him according to our means, in accordance with our nature; and, as Saint Thomas says: "Since we are composed of a twofold nature, intellectual and sensible, we offer God a twofold adoration, namely spiritual and corporal" (*Sum. Theol.*, 2.2.84.2c).

There is moreover a sound psychological basis for external worship, which the Angelic Doctor expresses in the law: "It is connatural to us to proceed from the sensible to the intellectual" (*Sum. Theol.*, 2.2.84.2c). He explains the application of this principle to worship, in dealing with the necessity of external acts of religion: "To attain unto God the human mind needs to be guided by sensible things; for as Saint Paul says: The invisible things of God . . . are clearly seen, being understood by the things that are made. Hence in divine worship it is necessary to use corporeal things that man's mind may be excited, as by signs, to the spiritual acts by which he is united to God" (*Sum. Theol.*, 2.2.81.7c). He then concludes that religion has in the first place, interior acts which belong *per se* to religion, and in the second place, external acts which are ordained to the interior.

Having demonstrated that religion has both internal and external acts, Saint Thomas proceeds to classify the acts of the virtue according to this division. The interior acts of religion are devotion and prayer; by devotion in this sense, he means a willingness to give oneself wholeheartedly to the service of God. The external acts are

placed in three classes: (a) bodily gestures which belong to adoration; (b) gifts made to God; offerings and vows; under offerings he places sacrifices, oblations, tithes; (c) the use of divine things; the Sacraments and the use of the Divine Name.

In building up this masterly scheme of religion, Saint Thomas confines himself to the duties of the individual as such, since he is concerned here only with the moral virtues. Accordingly, we look in vain for any direct statement on the social character of worship in this part of the *Summa*. We must remember that, for Saint Thomas, social worship is inevitably connected with that society whose function it is to offer this worship, and since the founding of that society was only possible as a result of the Incarnation, it was quite natural for the orderly mind of Saint Thomas to leave such considerations until he should treat of the Incarnation and its effects.

If we assume for a moment that this society had not been founded, a social worship of God would still be incumbent upon man. In support of this statement we quote the opinion of one who was a great Thomist but who spoke with far more authority than did Saint Thomas himself, Leo XIII. In his Encyclical *Immortale Dei*, Pope Leo says: "Nature and reason which bid the individual worship God binds the civil community by the same law. For men united in a common society are no less in the power of God than the individual, and society no less than the individual owes gratitude to God, by whose authority it is formed, by whose will it is preserved and from whose beneficence it receives innumerable favors."

It is not then solely as an individual that man owes a worship to God; he owes it also as a member of society. Being by nature a social creature, he is not self-sufficient but needs the help of his fellow men to obtain the various goods that are essential to his progress and perfection; thus he necessarily forms part of an organized group, a family, a people, a nation. Moreover, all his actions have their effect or repercussion on the group, and must necessarily come under the control of the authority within the group. Hence it is not difficult to see that if man's external worship is to be established on any lasting basis, it must take the form of a publicly organized social worship in which all the members of the group are united.

That this worship may be accomplished, the group needs one who will act in its name: a priest who is lawfully constituted to represent the group, to offer its sacrifices and prayers. From the point of view of natural religion, it was quite normal that the head of the group, the father, the chief, the ruler, should act in this capacity of priest for the group.

Thus from reason alone man can arrive at these fundamental notions of worship or religion; that it must be interior, external, and social, and that a properly constituted person must offer it in the name of all.

But it is not by reason alone that man can arrive at the worship due to God or even a worship pleasing to God. Another factor enters the case: how does God wish to be worshipped by man? Man must then take into account revelation whereby God has revealed Himself and the manner in which He wills to be honored. Moreover man finds himself in the awkward position of not being able to pay his debt, on two counts. In his dealings with his fellow men, he is treating with equals and he is morally able to pay them what he owes.

In his relations with God, neither of these conditions are present. There can be no equality between man and God, between the Creator and the creature; and how can man repay God for what He has given him: *Quid retribuam Domino pro omnibus quae retribuit mihi?* (Ps. cxv.)

To complicate the problem, there is the fact of sin. Man had by his sin offended God, and must make reparation for his offense. How could man, a finite creature, atone for an offense against an infinite God? How could man pay what he owed? How could man pay God the worship due to Him, the worship that befits Him? It is through revelation that we know the answer, and the answer, in one word, is the Incarnation.

The Second Person of the Blessed Trinity became man; He assumed human nature. As God, He was capable of acts of infinite value. Acts belong to the person; as man, He was head of all creation and could act in the name of men. By the union of the human nature to the divine, Jesus the man was anointed (*Christus*) priest, mediator between man and God.

By His life and particularly by His death, Jesus the priest paid man's debt to God; He atoned for man's sin and offered to God a perfect worship. The death of Christ on the Cross is the supreme act of worship of all time; this sacrifice of Calvary is perfect since both priest and victim are God: the Man-God, Jesus Christ. It has all the qualities which true worship must have: (a) interior — it was a complete offering of Self to God; (b) external — it was an external, visible act in which the Body was made the instrument to carry out the interior sacrifice; (c) it was a social act, since it was performed for all men, by a duly constituted priest, Who, as God, gave it infinite value.

Was this supreme act of worship to end on Calvary? Was it to be confined to that one place and that one historical moment?

No, for Christ willed that it continue for all time; that it be made available for men of every age and place. To accomplish this, two things were necessary: (a) the sacrifice must be capable of reproduction in all its essentials; (b) the power to offer the sacrifice in His name must be conferred on others.

So it was that, the night before He died, He instituted the Blessed Eucharist that His death might be re-presented therein sacramentally, under the separated species of bread and wine; so too did

He confer on the twelve the power to change that bread and wine into His Body and Blood, that through them He might again and again offer Himself the Lamb of God slain for the sins of men. For in this Eucharistic Sacrifice, as in that of Calvary, Our Lord performs His twofold role of priest and victim; it is He Who offers and it is He Who is offered; only the mode of offering differs. His supreme act of worship is thus made available for all time.

We have said that it was through the union of His humanity with His divinity that Christ was anointed priest; to accomplish His priestly work here below, He made use of that humanity as an instrument. How does He now continue that work? We may best explain this by an analogy between the Incarnation and what took place on the first Pentecost Sunday. In the Incarnation the Second Person of the Trinity, by the operation of the Holy Ghost, assumed a human nature, that by means of it He might accomplish His task of priest, prophet, and king. On Pentecost, the glorified Christ, again by the operation of the Holy Spirit, took to Himself a new body, His Mystical Body, that through the instrumentality of its members, He might continue throughout all time His triple mission of priest, prophet, and king.

To this Mystical Body, His Church, belong, as members, all who receive Him, who are born again of water and the Holy Ghost; on these His members, Christ confers, in varying degrees, the power to continue His work as priest, prophet (teacher), and king.

Let us confine ourselves here to the continuance of Christ's priesthood. The capacity to continue the work of Christ as priest is conferred on the members of His Mystical Body by the sacraments of Baptism, Confirmation, and Holy Orders; or perhaps, more precisely, by the character of these sacraments.

According to Saint Thomas: "Character is properly a kind of seal whereby something is marked as being ordained to some particular end; thus a coin is marked for use in exchange for goods, and soldiers are marked with a character as being deputed to military service. Now the faithful are deputed to a twofold end. First and principally to the enjoyment of glory; and for this purpose they are marked with the seal of grace. Secondly each of the faithful is deputed to receive, or to bestow on others, things that pertain to the worship of God. And this properly speaking is the purpose of the sacramental character. Now the whole rite of the Christian religion is derived from Christ's priesthood. Consequently, it is clear that the sacramental character is especially the character of Christ, to Whose character the faithful are likened by reason of the sacramental characters, which are nothing else than certain participations of Christ's priesthood flowing from Christ Himself" (*Sum. Theol.*, 3.63.3c).

Since the functions to be performed by the members of Christ's Body vary according to their state, there is a difference in the power

or capacity conferred by these sacraments, or, there are various degrees in this participation in the priesthood of Christ. We quote Saint Thomas again: "The sacraments of the New Law imprint a character in so far as men are deputed by them to the worship of God according to the rite of the Christian religion. Now divine worship consists either in receiving something divine or in conferring it on others; for both of these functions there is required a power; to confer something on another, there is needed an active power; to receive something, a passive power; character then implies a certain spiritual power ordained to those things that belong to divine worship" (*Sum. Theol.*, 3.63.2c).

By the character of the sacrament of Orders is conferred this active power: the power to confer on others the divine gifts and all that this implies, or a full participation in the priesthood of Christ.

By the character of Baptism and still further by the character of Confirmation, the passive power is conferred: the power to receive divine things, to share in Christ's priesthood, to participate in His worship.

The worship of God is carried on then by Christ and His members united into one Mystical Body, the Church. A due worship is given to God by the Liturgy of that Society, a worship which is necessarily interior, which is carried out in an external public way, and derives its value from the person of its Head, the eternal priest, Jesus Christ.

This public, official worship of the divine society, the Church, is threefold: (a) the sacrificial Liturgy: the sacrifice of the Mass in which Christ, the Head, offers Himself in union with the members of His Mystical Body, "a pure, a holy, an immaculate Victim"; (b) the epenetic Liturgy: the Divine Office, in which the Church in union with her Divine Head chants an uninterrupted paean of praise in honor of God, the Creator and Ruler of all; (c) the sacramental Liturgy: the sevenfold channel through which flows to men the Divine Life, whereby they are united to Christ the Head; all are made capable of receiving the divine gifts and some of conferring these gifts on others "unto the building up of the Body of Christ."

Now the parish is a cell or unit within the Mystical Body of Christ; it has a life of its own and it shares in the common life that flows from Christ the Head. So too, it has its own worship which is part and parcel of the common worship of the whole Mystical Body.

By the common efforts of all its members, it has erected God's sanctuary, the parish church, which is the center of its life. Here its members gather round the altar, where stands that *alter Christus*, their priest, who has been divinely commissioned to offer in their name a due worship to God.

Here, in union with their priest, they may pay their debt to God: reverence and submission; worship and service. They participate in the holy sacrifice of the Mass; they share in the great hymn of praise,

the Divine Office, which he recites daily in the name of all; from his hands, as from the hands of Christ, they receive the gifts of God: membership in Christ's Body and the divine life of grace; pardon for their sins; food for their souls; special graces at the turning points of life; courage and strength at the journey's end, and even beyond the grave, help and assistance to attain unto eternal rest.

ACTIVE CHAIRMAN: I have noticed during the reading of this paper that additional Reverend Fathers, Sisters, and lay people have come in and find difficulty in finding places. There are additional places here in front. Will you please come to the front and make yourselves comfortable here.

Father Kennedy, please accept our sincere thanks for your scholarly paper, and in the absence of Father Gruden, we will have as a discussion leader on this paper Reverend Father Westhoff of Saint Peter's Parish, Kirkwood, Missouri. Father Westhoff.

FATHER WESTHOFF: I am sure that there need be no fear that, as far as the discussion leader of this first paper this afternoon is concerned, it will occupy too much time, for the very good reason that this is sudden and I hope that you will bear with me in doing the best I can on the spur of the moment.

I am not so sure that Father Ducey was very fair about coming down in the audience and asking me to come up here. However, he has done a great deal of work and there is no reason why the rest of us shouldn't do what we can. In Father Kennedy's paper, as I tried to take down notes on the various points that he made in a very scholarly way, one of the things that came to my attention particularly, and which might possibly form a point that might at least begin our discussion, was in his dissertation on the need of worship, that is, the natural need of man to worship by exterior means as an expression of his interior being.

It seems to me that possibly in the worship of a great many of our Catholic people there are extremes in both directions, that on the one hand there is a certain type of Catholic whose worship is too internal, and on the other hand the type whose worship is too external. I am thinking of the type of Catholic person, you have probably met them as I have, who wishes to attend Mass on a Sunday or on a weekday sitting or kneeling off in one corner of the church with his head bowed in his hands, in deep meditation, silent, alone. At least I have had people tell me that was one of their reasons for not going to High Mass, because it disturbed their devotion.

On the other hand, isn't it true that a certain number of our Catholic people are too external in their worship? I am thinking now particularly about the reception of the sacraments which, after all, is a participation in liturgical worship (particularly the sacraments of Penance and of the Holy Eucharist) where their participation sometimes, perhaps too often, develops into a formalism, and consequently is largely external, going through certain actions of religion which are not the expression of anything internal or very little that is internal.

I wonder if there might be some discussion that might start from this particular point of view, as to the reasons for it — for worship that is too internal on the one hand, too individualistic, and on the other hand worship that's too external or too formalistic. Or if there are other points of discussion I am sure the floor is open to that. I mention this only as a possible point of discussion. May we have something from the floor?

FATHER LAUKEMPER (*Saint Aloysius, Chicago*): Speaking fundamentally in relation to our worship, both internal and external worship, it seems to me that from a practical point of view we have been most efficient in not stressing and not explaining and not applying that worship.

It is a duty of man and likewise a privilege. Our people are to a great extent living under the pressure of law, which forces the performance of certain acts for the rank and file, and thus attendance at Mass has become consciously in their minds a mere individual obligation, so that they segregate themselves from everybody else and go to Mass on Sundays in this frame of mind, and we have so conveniently arranged things that they can come any time they desire.

When they miss the first Mass, they can come an hour later, or a half hour later, and sometimes we have them upstairs and sometimes downstairs, so that there is a Mass every half hour, just as trains run on the North Shore.

So, having come to the point of conviction that we have a personal obligation to fulfill, a law to obey, we satisfy that individualistically, and individually segregate ourselves from the public at large losing the thought and spirit of that community family spirit and thinking of one thing — what do I get out of it?

I was a pastor in the country for four years and I used to be asked, at first, "Well, Father, couldn't you preach a sermon on Sunday on the value of religion, what the people get out of it?"

I am certain that everyone here knows of plenty of literature dealing with that question. Now that may be well, but I maintain this one thing, that it is far more important that we give attention to this one basic truth: that worship is no mere duty, it is our sublime privilege. This would take that heavy load of obligation out of our religion and put life and joy into it, and our people would not come to satisfy a personal obligation but to perform an act which gives God honor and glory, which is also the fulfillment of an individual and social duty, but also a very joyful, living, happy personal experience.

FATHER WESTHOFF: Thank you, Father. Is there more discussion along these lines?

MISS KATHERINE STEVENS (*Chicago*): I am not a liturgist, but I wish to answer some of the complaints made by the pastors this morning in regard to active participation in the Liturgy of the church, particularly taking part in the parish High Mass on Sundays. The reason may be that the laity are not instructed properly with regard to the meaning of the parish Mass and the ceremonies of a solemn High Mass.

The laity should know the difference between a High Mass, a Low Mass, a ferial Mass, and a Requiem Mass. The priests often forget that they have had from seven to fourteen years of training in theology, and the laity have only the equivalent of grammar school, a very few of high school, thanks to faulty educational practices in the past.

Of course, thanks be to God, we have the new system now where the children are taught in our schools all about the Mass, the vestments and so on. In the past Liturgy was unknown as it is today. If we could instruct the laity in regard to their part in the parish High Mass and also in regard to the additional ministers and the soul-stirring music, the *asperges*, the processions, the color of the vestments, then we lay people could be led more easily to active participation in parish Masses.

The priests are acquainted with the terms and the meaning of ceremonies of the Liturgy. It is suggested that from the pulpit we should have homilies or whatever means the priests may have to instruct the laity as often as possible on the ceremonies of the Mass and ecclesiastical observances as they occur during the months of a year. I speak for the laity as a whole and not as an individual. Coming in contact with many of them, I have observed and heard complaints of falling away. Much of the reason for leaving the Church is due, I believe, to a misunderstanding of such questions as are under consideration here. It is causing a depreciation of Catholic faith. Another difficulty may be that of having the High Mass at eleven and twelve o'clock noon. Many people will not fast and cannot fast at such late hours. I suggest that it be about nine o'clock.

There are several parishes in Chicago that have the High Mass at 9 o'clock, and it works out beautifully, and one of those is Saint Aloysius on the North Side. We should do away with the bromoseltzer masses of twelve and twelve-thirty, and likewise slow up the speed of the priests at the low Masses, which some seem to say as if they were answering a 4–11 alarm.

One priest in Chicago seems to boast of having the largest congregation at his low Mass, which he can say in 17 and one-half minutes, including a Sunday sermon. A remedy for this would be the use of the Sunday missal or having the *Missa Recitata*, a Mass which would slow up the priest and instruct the laity in the public prayer of the Church.

Now, another thing I would suggest is to have the parish bulletin discuss the Mass of the coming Sunday. This again is done at Saint Aloysius. Also, I believe the pastors should take a greater personal interest in their parishioners. They are fastening this duty on to their assistants. Of course a pastor may have a lot to do besides just visiting his parishioners, but the parishioners wish to see him at social functions as well as upon religious occasions, in sickness as well as in health.

I just have one more problem. I know that you could not here in the city have the same feeling of parish union that you will find in rural districts. In the rural districts you have a closer relationship between priest and laity, whereas in a city you may not even know your next door neighbor who may be a parishioner in the same parish. This is a sad fact; we have to find ways and means of getting our parishioners to know one another.

We should have a way of finding and getting these people all acquainted, getting them together so that they could have the proper sense of union required for active and intelligent participation in social worship. But I would suggest that any of the pastors or priests who are present in the audience will see that it is worth while to go down to Saint Aloysius and watch how they conduct their Masses, Sunday Vespers and Lenten devotions. It's a joy and a privilege to attend. I travel many miles at times to that parish just for the sole purpose of enjoying and taking part in the Mass, because one feels that the High Mass that is conducted there is a real Mass.

FATHER WESTHOFF: Thank you, Miss Stevens. We asked for a voice from the pews, and after all, isn't it a revelation sometimes to find how the people of our parishes don't have a chance to express their really very deep liturgical sense which is thwarted and warped so often just by conditions of which Miss Stevens spoke?

I am afraid; in fact, I am pretty certain that she has the wrong audience.

I believe that almost everybody here among the clergy agrees with her very heartily, but are saying to themselves: "Well, that doesn't happen at our place." Now, is there any other point of discussion along these same lines?

FATHER WINNEN (*Fairfield, Maine*): I think we priests in preaching to our people forget sometimes the real and proper order of things. Father Laukemper says people are so often asking: "What do I get out of it when I go to Mass?"

We could show them how they always do get something. People do value things for what they get out of them. Of course, I could say it in another way to you people, but at home, I have to put it in simpler form. I tell them: "We have to pray as Christ taught us. Now, what comes first? 'Our Father, who art in Heaven,' that's the introduction, presenting your credentials. Then 'Hallowed be thy name.' (You see, you are still not supposed to be thinking: what do I get out of it?) And next you say: 'Thy kingdom come, Thy will (not mine!) be done.' That is what you ask for first: something for Him! Then, and only then, may you ask something for yourself: 'Give us this day our daily bread.' So really you go to Church to face God, to give Him something, and not because you have stomach ache or have the rheumatism, or to say: 'I am going to light a candle during Mass.'"

Heaven knows (I do not!) why they call them "devotional candles." We haven't them any more in our little parish church, and the reason I gave in doing away with all those little nickel-catchers was so that it would improve the "atmosphere" of the church. They don't smell any too well, anyway. So, you see, I make people believe that what's good for Rome is good for all the Romans. But there is a real weakness, that when our people pray, they pray to obtain some favor and they do not pray enough to honor God. So when they ask, "What do I get out of it?" I reply with another question, "What do you get out of it when you pay your taxes?"

"Oh," they say, "we get service!" Apparently they believe we don't get any "service" from Almighty God!

It's too bad that during the summer we have to curtail our services. I refer to you in these big city parishes. *We* don't. It's cool up in Maine. We have Vespers just the same and even if we have only half a dozen who come, I just look around, and say: "We haven't many here tonight, so just sing a little louder, and remember, six delegates is pretty good for a little parish of this size. God Almighty knows we represent the parish."

But the point I want to emphasize is that one which Father Laukemper put so well. It is that we should not be content when our people go to Mass just because they think they *have* to, or abstain on Friday just because they *have* to.

FATHER WESTHOFF: Thank you, Father. There's another point in Father Kennedy's paper which might be elucidated. At least it's not quite clear to me. He spoke of our participation, meaning also lay participation, in the priesthood of Christ through the sacrament of Baptism and later through Confirmation. We are fitted for a passive taking part in worship through the character of Baptism, and for active participation through that of Confirmation. Perhaps you can expatiate just a little bit further on that.

DOM MICHAEL DUCEY: It is coming in a later paper.

FATHER WESTHOFF: I am sorry. Is there any further discussion on the paper we have had?

DOM OTTO WENDEL (*Saint Vincent's Archabbey, Latrobe, Pennsylvania*):

Father Kennedy gave a very fine paper, an excellent paper, and I think it contained material that we all need. Too often the manner in which our Sunday worship is conducted outwardly creates among our people the impression that it is a kind of genteel money-getting game. Too few Catholics know the true reason why they go to church.

He explained it very well. I have often given instructions on this point and I found a most interested response. People are very much pleased to learn something about it.

There's one point in his paper that I think could have been brought out more clearly, and we could emphasize it more too, and that is the social character of worship, the concept that we are not individual worshipers, that ours is community worship. When we attend Mass we are not attending Mass as individuals, but as a social union, offering one service to Almighty God for those who are present, a public act of worship of the entire Church; and I think that if we emphasize this more, our Catholics will not treat each other as strangers. We need to draw our Catholics closer together so that they will not be strangers to each other at the Sunday worship, at Mass and other devotional functions, and likewise in their dealings with one another in the course of the week.

FATHER WESTHOFF: Our time on this particular paper I think is about up, so thank you for helping me out on this discussion. Now, we'll turn things over to the active chairman.

ACTIVE CHAIRMAN: I think we got along very nicely in our discussions and I believe that we can have more of them if you care to stay longer after 5 o'clock. Monsignor Morrison, would that be all right if the people care to stay after 5 o'clock?

MONSIGNOR MORRISON: If they care to stay, but the consensus of the meeting seems to be two hours.

ACTIVE CHAIRMAN: Our next paper, on the initiation into Christian life and worship through Baptism, will be given by the Reverend Dom Godfrey Diekmann of Saint John's Abbey, Collegeville, Minnesota. Those of you who read *Orate Fratres* know him as its editor. He succeeds in that capacity the late Dom Virgil Michel, nationally known editor and founder of that valuable periodical. I am sure that you will feel very pleased to know Father Godfrey Diekmann. You have been reading his articles and now you have a chance to see and hear him.

DOM GODFREY: Very recently I read in a Catholic periodical that the sacrament of Baptism is again coming into its own; that it is no longer being considered so exclusively from the negative aspect, as a forgiveness of original and actual sin, but that its positive aspect is again being given the prominence that is its due; that we are again learning to appreciate how the individual, through Baptism, is made a son of God and heir of heaven; that we are again becoming aware more keenly of the life of sanctifying grace which the baptized receives. We should be grateful for the advance which this signifies over the previous more negative treatment, but I believe that, to be just to the full positive significance of Baptism, we must with Saint Paul go yet a step further. First of all, the sacrament of Baptism is

not the mere *application* of Christ's divine life to the individual, like adding spiritual frosting to the cake of human nature, if this be not too flippant a comparison.

Saint Paul tells us in his Epistle to the Romans: "We were baptized (i.e. *plunged*) into Christ Jesus." Saint Paul has in mind the ancient form of administering Baptism through immersion. As the candidate is "immerged," dipped entirely into water, so is he spiritually immerged into Christ, becomes Christified (if I may coin the word).

We have the beautiful English word "christened" to describe Baptism. No other language has so apt a word for it. Through Baptism we are christened, become Christed, become one with Christ; we are no longer mere human beings with merely the added obligation of now imitating Christ, and certain of the graces of Christ, to fulfill our function. No, we are christened, we have become something completely new. We are now "a new creature in Christ," a new creation. Christ's life has become our life; we live now, not we, but Christ in us.

Baptism, therefore, has not merely the effect of cleansing us from sin, and of giving us the grace of adoption, but is first of all a plunging of our entire being into Christ. His redemptive death and resurrection becomes *ours*, and it is because we are baptized, that is, plunged into His death (as Saint Paul tells us) that we die to sin; and it is because we are baptized into His resurrection that His glorious life becomes ours.

I say this is important to keep clearly in mind. Baptism is not merely the *application* of Christ's merits and graces to us, but is our complete immerging into Christ, into His saving death, into His life-giving resurrection. To quote Saint Paul: "For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life."

This basic significance of Baptism is clearly expressed by Saint Cyril of Jerusalem in his famous catechetical lectures. His evidence is all the stronger, in that it was precisely for these catechetical lectures, in which he instructs candidates for Baptism, that Saint Cyril was made a doctor of the Church. "Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption. . . . Paul cries aloud and says: 'Know ye not that as many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we are buried with Him by baptism into death.' These words Saint Paul spoke to them who had settled with themselves that Baptism ministers to us the remission of sins, and adoption, but not that further it has communion also in re-presentation with Christ's true sufferings. In order, therefore, that we may learn that whatsoever things Christ endured, He suffered them for us and our salvation, and that *in reality, not in appearance* we also are

made partakers of His sufferings, Paul cried with all exactness of truth: 'For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.'

"As Christ was in truth crucified and buried and raised; you also are in likeness in Baptism accounted worthy of being crucified, buried and raised together with Him" (XX, 6,7; XXI, 2).

So the first thing, the most important thing is this Baptism into Christ, into His death and resurrection; and as a consequence of this union with Christ we are cleansed from sin.

Or, as Saint Thomas later tells us: "Through Baptism man is incorporated into the passion and death of Christ; wherefrom it follows that the passion (not merely its effects) is communicated to the baptized person as if he himself had suffered and died" *Sum. Theol.*, III, q. 66, ad 9).

It is for this reason, namely, that Baptism is not merely the application of Christ's merits and graces but an immerging into His death and resurrection, that the Church has from earliest times chosen Easter, the day of Christ's greatest redemptive work, as the special day for Christian Baptism.

As Tertullian tells us, "A solemn day for baptism is Easter (*Pascha*), for at this time the passion of Christ into which we were baptized, took place" (*De Baptismo*, 19).

That is the first point.

Secondly, since Baptism is of its nature a plunging into Christ, it follows that Baptism is of its very nature also an immerging into the *whole* Christ, head and body. It is not so much the union of the individual with Christ directly, but rather through the medium of the Church, Christ's body. In other words, Baptism has essentially a social significance; and this is the second principal point I want to make concerning the meaning of Baptism.

Now, it has been customary for several centuries to divide the sacraments into two classes. Those which are for the perfection of the individual: Baptism, Confirmation, Penance, Eucharist, and Extreme Unction. And those which are principally for the perfection of the social body: Matrimony and Holy Orders.

Now, this division derives, according to the letter of it at least, from Saint Thomas who got it from Hugh of Saint Victor, and because it is a nice, simple division, it has been continuously accepted and thoroughly overworked, exaggerated beyond anything that Saint Thomas had in mind. True, some sacraments have more social significance than others, and although he classifies Baptism as among those sacraments which are for the perfection of the individual, Saint Thomas shows by his entire treatment of this sacrament that he doesn't dream of neglecting its social significance, as has been done to such a large extent subsequently.

On the contrary, his keen awareness of what Saint Paul calls "Baptism into Christ's body" makes Saint Thomas also emphasize

this point. He obviously based the distinction of sacraments for the individual and sacraments for the social body on the parallelism that exists between the natural and the supernatural life. Thus, Baptism, the new birth in Christ, corresponds to the natural birth of the infant, and while it is true that birth primarily concerns the individual that is born, I think we need but ask the parents of any newborn child whether this birth doesn't also very deeply and intimately concern them and the entire family. The point need hardly be demonstrated.

We may, however, go a step further. The preceding addresses, especially that of this morning, have made it clear that the Church becomes concrete in the parish; that the parish, the pastor and the community of parishioners *are* the Church, Christ's Body in miniature, but in true reality. So if Baptism means a birth into the Church, it means more immediately a birth into a particular church, into a definite mystical body in miniature. That is to say, every Baptism of a new member of the parish very intimately concerns the whole parish, every single member of the parish. We may say it is a "blessed event" for the whole family of God represented by that particular parish.

It is not surprising, therefore, that the same Saint Paul who speaks so eloquently of "baptising into Christ" speaks just as eloquently of baptising into one body; and in saying these words, he is addressing a definite community, and for the precise purpose of restoring peace and harmony, of restoring their sense of mutual responsibility.

Again he says: "All you who are baptized into Christ, have put on Christ. . . . You are all one in Christ Jesus." This was also spoken to a particular congregation to encourage mutual charity.

The history of the early Church, moreover, informs us how much of a parish event each Baptism was considered, how keenly the members of the parish felt their responsibility toward the candidate for Baptism, and towards the newly baptized. In what is ordinarily considered the earliest Christian document outside of the New Testament, in the "Teaching of the Twelve Apostles," written about the year 90, we have the following, "And before the Baptism, let the baptizer and him who is to be baptized fast, and all others who are able" (VII, 4).

Similarly Saint Justin, writing about the year 150, says concerning the preparation for Baptism: "As many as are persuaded and believe that what we teach is true . . . are instructed to pray and to entreat God with fasting . . . *we praying and fasting with them*" (*I Apology*, LXI).

Now this ancient practice of the community praying and fasting with the candidate for Baptism became stabilized soon after, in the discipline of the Lenten season. Lent was not merely, or even principally, a time in which the Christian community did penance for its sins. It was rather a time in which the members of the parish family

of God showed their fraternal, spiritual interest in the prospective new members of their family.

The Mass of the Catechumens during Lent could well have been called the Mass *for* the Catechumens, as is evident even in our Missal today, where most of the epistles and gospels are obviously intended for the instruction of the baptismal candidate. In fact, we might compare Lent to the noviciate of a religious community. Not only the novice master, but the entire community keeps its eyes on the novices and assists them, especially through prayer.

So also the entire Christian community took an interest in the catechumens, helped them with prayer, and sat in judgment on their worthiness. There were three official "scrutinies," or public examinations of the candidates, during Lent, to which all the parish was invited. The names of the candidates were openly announced, and objections could be voiced.

One of the oldest Mass books we have, the Gelasian Sacramentary, which goes back to about the sixth century, contains this ceremony. In it we read the following invitation to the members of the parish: "Beloved, you know that the days of the scrutiny, at which our elect are to receive the divine teachings, are approaching. Come diligently therefore on the (Wednesday) of Holy Week, to Sext, that with God's help we may later be able to accomplish without error the holy mystery which opens the gate of heaven and destroys the devil and his pomp."

But, some of us may think, these are ancient practices. How do they concern us today?

It is true that the Baptism of adults, with its lengthy ceremonial which these ancient practices presuppose, is nowadays rather exceptional. But the idea behind these practices, the vital meaning of Baptism for the whole parish, is as actual today as it was then.

Every Baptism is a feast of joy at which the parochial family could well sing what the Church sings at Christmas: "*Puer natus est nobis* — A child is born to us, and a son is given to us."

Moreover we still have the season of Lent to which we might well restore some of its baptismal significance, not only praying for all new members of the parish but also preparing ourselves for the renewal of our own baptismal grace at Easter.

Then, too, let us not forget that the meaning of Baptism remains the same in the twentieth as in the second century; that accordingly, the parish significance of this sacrament is urged just as strongly by the Church legislation today as it was in those earlier centuries, even though some liturgical practices may have changed in the course of time. Today, also, the administration of solemn Baptism and the important rite of blessing the baptismal font on Holy Saturday is the personal privilege and duty of the pastor, the father of the parochial family.

Today, as well as in former centuries, the font, which Pseudo-Denys of old called "the maternal womb (of the Church) in which children are assumed," is for the parish community the most sacred place after the altar and the tabernacle. It is in reality the sacred womb of our mother, the Church, which, having been made fruitful by the holy oil of chrism, bears children to Christ, and brothers and sisters to all members of the parish family. Accordingly, the font is normally allowed only in the parish church, the spouse of Christ.

The preface for Holy Saturday stresses this profound thought, bringing out clearly the dignity of the font as a mystical womb, made fruitful by the Holy Spirit.

Now, it seems to me, the most pressing question for this Liturgical Week, which has for its theme *the living parish*, is, as far as holy Baptism is concerned, how in practice to restore the parochial significance of this great sacrament?

I believe that the discussion will bring out many practical suggestions. I will limit myself to mentioning a few. First of all, Easter is the great baptismal day for each parish. The baptismal and eucharistic service of Holy Saturday is in fact, although not in practice, the climax of the liturgical year.

There is no point in denying that we are badly handicapped today, insofar as this service has been transferred to the morning of Holy Saturday, where much of its meaningfulness as a night service is lost. The problem of how in practice to restore the Liturgy of Holy Saturday to prominence in the spiritual life of a parish is too vast for the time at my disposal. Allow me to point out merely some minor considerations.

First of all, if the faithful cannot come on Holy Saturday, wouldn't it be possible to have a renewal of baptismal vows before each Mass on Easter? At the very least, the significance of the "small baptism," that is, the *vidi aquam*, might be explained, and this rite performed with more than usual care and devotion. For the *vidi aquam* is not so much a sprinkling with holy water to which an indulgence is attached. It is a renewal of the baptismal grace for the parish, at the parish Mass. It is a washing with the sacred water of Easter, into which the *virtus spiritus sancti*, the sanctifying power of the Holy Ghost solemnly descended.

And what day could be more appropriate for the revivifying of this meaningful small Baptism than Easter? The same holds true, of course, for the *Asperges* ceremony administered on Sundays, which are minor Easters, and in fact for all use of holy water.

The parochial importance of the Holy Saturday rite can be brought home to all, even to those who could not or did not attend the service, by a suitable decoration of and prominence given to the baptismal font.

In the spring of this year, the Cardinal Archbishop of Malines in

Belgium gave these directions to his clergy, which are instructive for us also: "After the altar and the tabernacle, no place is more sacred than the baptistry. Care should be taken to decorate the baptistry with plants, flowers, draperies, and lights for the solemn blessing of the baptismal font."

If these decorations were to remain for the entire Easter week, they could not but attract the attention of the parochial family and arouse a baptismal-consciousness so desirable for that season. Moreover, at every Baptism, some more modest decoration could be undertaken to bring home to all who attend the rite the importance of the mystery taking place. Such decoration is secured for the joyful event of a marriage. Why not for the similarly joyful event of a new birth in Christ?

Perhaps the young ladies of the parish could assume the task of thus decorating the baptistry. It would be an effective way of instilling in them a proper veneration for the dignity and privilege of Christian motherhood.

A similar decoration of the baptismal font should be introduced (and is actually practiced in numerous places) on the day of First Holy Communion, when the children, gathered around the font and carrying the lighted candles signifying their baptismal life, renew their baptismal vows.

A third way of making the great baptismal mystery of Holy Saturday available to the individual families of the parish is offered us by the ritual blessing of homes with the Easter water. Formerly this blessing was restricted to the one day of Holy Saturday itself. Since the 1925 edition of the *Roman Ritual*, however, it has been extended to the entire Paschaltide; in other words, the Church wants to make it possible for the priests of the parish to extend, as it were, the baptismal feast of Easter into the individual families. And the average Christian family is intensely grateful when this blessing is conferred, as is abundantly borne out by experience.

The priest's visit is an event for the normal Catholic home, all the more so when he comes, not merely for a friendly chat, but as their father in God, bringing the Church's blessing with him and in this case piping off the great Easter stream of cleansing and sanctifying water from the parish church, the home of all, into the "little churches," the family homes that compose the parish.

Besides the Holy Saturday baptismal Liturgy, every administration of Baptism is a parochial event, second in importance only to the community sacrifice of the Mass. There are quite a few parishes, especially in Belgium, Germany, and Italy, some also in the United States (and at least one parish in Chicago of which I know) which celebrate Baptism as a part of, or even exclusively as, the Sunday afternoon service. The Diocese of Trier has even prescribed the practice for its parishes. The time for Baptism is announced at the

Sunday Masses and the parishioners are invited to participate in the service. The most common form of such participation consists, at least in the beginning, of a second priest explaining the rite as it progresses, and of all present renewing their own baptismal vows after the child has been baptized.

Another very simple but meaningful manner of participation is for the congregation to join in the Creed and the Our Father which the rubrics prescribe for priest and sponsors. For the sponsors not only represent the child (adults have sponsors too) but are representatives of the community of the faithful, going bond, as it were, for this new member of the community.

Hence if the congregation recites the Creed and the Our Father, they do so not merely as a remembrance and a renewal of their own baptism, but as an expression of their will to assist this new member to lead a good Christian life; to be true to the Creed, and to live as a true son of "Our Father."

It is well to remember that the Creed and the Our Father are in a special manner baptismal prayers. They were not taught the catechumen, the candidate for baptism, until shortly before he had received the sacrament. The Creed was not merely an expression of assent to the truths of faith; it was a pledge of loyalty to the triune God and to the *Ecclesia Sancta*, the community of saints into which he was being introduced.

Three times he renounced Satan, his works and all his pomps. And correspondingly, three times he swore his oath of allegiance, his *Credo;* to God the Father, to God the Son, to God the Holy Ghost and the Holy Church.

The Creed was therefore an oath of allegiance, the new member's oath of loyalty. And so important was this *Credo*, this oath, considered, that Tertullian calls Baptism a *sacramentum*, that is, an oath, comparing it with the oath that soldiers swore to the Emperor.

When the congregation, therefore, prays the Creed with the candidate or with the sponsors, they renew their own oath of allegiance, and also pledge their support to this new member of the spiritual family, to help him in being true to his solemn promise.

Similarly, the Our Father is specifically a baptismal prayer. It has always been considered as the exclusive privilege of the baptized Christian, living in community with the Church. Only the baptized has the full right to address God as Father, for only he is truly born of God and is truly the brother of the only begotten Son of the Father. Nor can a sectarian have the full right to say Our Father, because he is not a member of the community of the sons of God, the Church.

Accordingly, when the congregation prays the "Our Father," now for the first time with their new fellow member, it is a welcome into the parish, this family of God, a welcome to their new brother.

Again, it is a promise to treat him as a true brother, to "forgive as we forgive"; it is a pledge to live in love and harmony with him, unto the mutual edification (building up) of the body of Christ in this parish.

And even if this solemn recitation of the Creed and the Our Father with the candidate for baptism is not carried out, all who are present at the ceremony, and even all who are absent, can at least silently pray these two baptismal prayers, conscious that they are promising to assist their new brother in Christ on his way to salvation.

In parishes where Baptism is conferred on Sundays, the pastor might recommend that parishioners add the Creed and the Our Father to their evening prayers with this intention. Or better still, he might, after due explanation, ask his parishioners to pray the Creed and the Our Father at Sunday Mass with this intention.

Thus a seemingly insignificant ceremony of the baptismal rite can become an effective means of nourishing parish consciousness and the sense of mutual fraternal responsibility.

In this connection also, we may point out the rather striking fact that just these two baptismal prayers, the Creed and the Our Father, are given such a prominent position in the most important function of every Christian and of the parish, that is, in the holy sacrifice of the Mass.

Furthermore both are in the Mass, distinctly community prayers, the Creed to be solemnly sung by the whole congregation, and the Our Father to be sung or recited by the father of the community, with the entire congregation answering, "But deliver us from evil."

The Creed is the solemn song of the baptized members of this family of God, who together renew their allegiance to God before beginning the sacrificial action. It would be a wonderful thing if this congregational singing of the Creed would again become a common practice. I may add that this is actually the case in many parts of England. I remember attending a High Mass in Westminster Cathedral. The choir performed beautifully, and I was duly edified; but then came the Creed, and the entire vast congregation joined in with a will and almost raised the roof. It nearly swept me off my feet, all the more so since it was so unexpected.

In an age of unbelief, this family of God solemnly professed their faith, solemnly renewed their baptismal pledge of fidelity to God and His Church, joyously sang their determination to strive together as the Body of Christ, to fight for His kingdom. And they knew that it was in that Holy Sacrifice which they were about to begin that was stored the strength by which they could win that fight.

This Creed, this simple baptismal song and oath of loyalty, is a powerful thing. Other groups have their "Deutschland über Alles,"

"God Save the King," and "God Bless America." We also, the family of the baptized, the family of God's children, have our song by which to pledge anew our faith, our joyous loyalty. It would be a good thing if all of us knew it, if we would sing it at public and especially at parish gatherings, at solemn occasions.

Then there is our second baptismal prayer, the Our Father, which the Church has us recite through our father in God, the celebrant of the Mass, before Holy Communion. With this most beautiful of all prayers, the prayer of the children of God made such through Baptism, we together begin more immediately to prepare ourselves for receiving the divine food which, as Saint Thomas tells us, has for its effect to unite us more closely to each other in Christ.

In every Mass, this Our Father should remind us of our mutual consecration into the body of Christ at Baptism, of the mutual charity with which, together with our brethren, we approach the sacrament of still greater union. And thus Baptism, and the prayers of Baptism, lead us to the Holy Eucharist, sacrifice and sacrament which is the summit of the liturgical, that (i.e., the normal) spiritual life; and to which, as Saint Thomas reminds us, Baptism is by its nature ordered, as completion.

To Christ, our brother through Baptism, our sacrifice in the Holy Eucharist, our eternal joy in heaven, be eternal glory. I thank you.

ACTIVE CHAIRMAN: Thank you, Father Godfrey. Father Godfrey kept his half-hour limit almost to the second. Now we will have a discussion on this paper led by the Reverend Father Le Beau, head of the Department of Religion of Saint Thomas College, Saint Paul. Father Le Beau.

FATHER LE BEAU: I do not want to take any time at all in discussion. I am perfectly willing to hold to the request that was made at the beginning of this session that the discussion leader do no more than lead the discussion.

I reserve to myself only one right, and that is if I think the discussion is straying from the point or that it covers a matter or matters which can be covered later at a later session, I think it only fair that I say so. The discussion is now opened.

ABBOT COLUMBAN (*Saint Benedict, Louisiana*): From considering Father Godfrey's paper, I think we now have a better appreciation of Baptism and baptismal services. I would also like to make a suggestion that was made at the General Chapter of the Benedictine Abbots in Rome a few years ago. It was put to us much in this way: should we petition Rome to have the Holy Saturday Mass (and ceremonies) as a midnight Mass at Easter, corresponding to Midnight Mass at Christmas, instead of in the morning, since few people attend. This would emphasize the meaning of the whole function, especially that of Baptism, and the joy of Easter at the midnight resurrection Mass.

FATHER LE BEAU: We want a response to that suggestion. I am being prompted to ask: "Should the Abbots ask for such a thing from Rome?"

ABBOT COLUMBAN: We did not ask, but we were asked to think it over and report back later. You know the monks are very slow. It takes them about twelve years to get something through their heads.

FATHER NOLAN (*Robbinsdale, Minnesota*): In our diocese, the Archbishop sent out a questionnaire some time ago asking about Midnight Mass on Christmas and the majority of the priests turned it down because the abuses have been too great.

I say Holy Saturday night would be profaned if we did bring that back. We can't do it until we get the Liturgy to the point where the people understand it rightly; but the Midnight Mass has become a scandal in some places because of the way people drift into the church and profane it. So I say that this proposal should at least be put on the table for a while.

As long as I am on the floor I should like to say that on Holy Saturday the priests, as we all know, are very busy. We are thankful that we have a short office. Don't misunderstand me. We have so much to do on Holy Saturday as it is that we couldn't do much more. I have often wanted to have Baptisms too on Holy Saturday, but it seems physically impossible.

I believe that regarding these observances, we would be acting more logically if we tried to shorten some of them.

Take, for instance, some of our longer offices. I love my office, but sometimes it's too long. It interferes with the work that I must do. I should like to see some of the offices shortened. I think there might be some way that we could appeal to the authorities to shorten the ceremonies on Holy Saturday. At least, I would rather subscribe to a suggestion of this kind, than to one which has the appearance of being hasty and revolutionary. It seems to me that one of the things that hurts the liturgical movement in some circles is the wish of some of its friends to rush into extremes.

Now I am proud to list myself among its promoters, and I offer as my credentials the fact that I have tried to work in a small way for fifteen years with this kind of thing and I know something about it. So I know the difficulties, as well as the dangers. I know, for instance, of a certain archbishop who, hearing of this talk about having Mass in the evening, expressed himself as being definitely against it. So let us not go too fast in these things. If we prove too much we don't prove anything.

And concerning the Parish High Mass, let us go a bit slowly too, lest we scare our people away from it. I am trying to introduce it, but my people don't seem to understand why we should insist on it so much, whereas nothing at all is being done about it in neighboring parishes.

Then, they don't seem to care at all for Gregorian chant. Recently, I installed a new public-address system in our Church. One day, to try it out, I had some chant records played through it. I had already heard them in our school auditorium and in the rectory, but they were a disappointment to me. However, here in the church, the effect was just the opposite. They were marvellous, and I played them again and again, just for myself. One day I turned it on and I asked one of my young women, who appreciates good music, to listen and tell me what she thought of it. Her reply was decidedly a shock, "No, we just don't like that kind of music. Give us something interesting!"

FATHER MCGUIRE, S.J. (*Loyola University, Chicago*): I didn't prepare anything, but I would like to say a few words. A certain holy man, when asked how to go to God, replied, "Straight, like a cannon ball."

Now, that's speedy and fast. I think we have had too much delay in these matters. I would say: let's have the Mass every day at night. Go around the parishes of Chicago and count the number of people in the

church at daily Mass. Now count the number of families you have in the parish. You have four and a half or five to a family, on the average. The result will show at least half the parish are not at Mass at all. We can't get the proper appreciation of the Mass by keeping people away from it.

I believe in night-time Mass, which I think would bring all those people, all those workers, to Mass of an evening. Thank you.

FATHER NOLAN: Try to get them out to church at night. We would have a lot of trouble. You might perhaps first try to get them to come Sunday afternoons. Then after a while if they decided they did not like going in the morning, all right, they could go at night to a special Mass for the workers. All I am trying to say here is just this: Don't go too fast!

DOM MAUR ROBIN, O.S.B. (*Saint Joseph, Louisiana*): I think I agree with Father Nolan. First of all that would require permission from the Sacred Congregation of Rites, so I think we should go slow and instil into our people a true spirit of faith, and a better understanding of worship as such. I think it would be a great help to urge our people not to hurry out of church but to spend a few more minutes with God.

FATHER LAUKEMPER: I believe we are straying off of the subject of Baptism.

FATHER LE BEAU: We will bring it back, Father.

FATHER LAUKEMPER: While the first question was intimately related to it, I believe the answer has been given by a certain audible (and even envious) atmosphere laid down here.

I would, however, like to say a word in practical augment to the suggestions already made by Father Godfrey. Let me speak as a pastor. The question that was raised was, "What are we doing about Baptism, how is Baptist being administered today?"

We know we're all equally guilty, and I myself was not an exception, although I have made some amends, but we have had the baptismal font in a place where it was neglected. I have seen books piled around it that had been left in the pews and rosaries attached to the cross that had been hanging on the pew ends, and they stayed there for weeks, perhaps until the next Easter. But practically I believe that we should consider more carefully the administration of Baptism, and the acts and the words that express what the Church thinks about Baptism and what is enacted there.

Well, Father Godfrey told us about that, so I will not spend any time on it. But we should take these things in their literal meaning, in their objective form, and make them known to the people. We hear much about going slowly, much about the criticism we may evoke. That stricture is justifiable and fair. Why? Because we have not tried to explain. Perhaps we even have started such and such a liturgical practice, but without sufficient preparation, and so the lay people have not been willing enough to apply themselves and to learn.

But about Baptism, it seems pertinent here to ask: where do we baptize, how do we proceed, and what do the people know about it? Now, at Saint Aloysius we have special booklets for everybody to get acquainted with the ceremonies and their application. And we follow the ceremonies literally. The one being baptized or to be baptized comes to the door and is told by the priest to wait in the outer room and not near the throne of God. Think of the man who came to the wedding without the proper dress. He was thrown out. Why? Well, he had failed to stop in that outer room, where he was supposed to get his proper regalia.

"Enter into the Temple of God." Then we open the door and lead him into the temple. And we continue on with the rest of the ceremony, trying to make it as solemn and impressive as possible.

If you want to build Christianity, you should contribute as much care to its initial stages as you do in physical life. We take great care of matters surrounding childbirth and the nursery of the children. Neglect these, and you neglect life itself, and it is the same with the Church and spiritual life.

The Church would like to give as many people a chance to participate in the Holy Saturday services as possible. So we adorn the walls and pillars of the church with appropriate symbols, such as that of the Church our mother holding the cross as a staff, the monogram of Christ, the phoenix of immortality, the Easter candle — sign of the illumination of Baptism.

I was very anxious to make these remarks to contribute my little part in that one practical phase on which I would like to have seen an additional paper, but all things couldn't be put in, and if we tried to do everything in this Liturgical Week, well, I am afraid we wouldn't have anything next year.

FATHER LE BEAU: The social aspect of baptizing publicly seems very fine.

FATHER REZEK: It socializes the whole thing, but I am afraid that by taking an adult convert into the church and inviting the public of the parish to participate, we probably would lose him. They often ask, "Well, who's going to be there? I don't want to make a fool of myself. Couldn't this be done quietly?"

They mean that they don't want to be held up to the public as one coming into the Church late in life. For infant Baptism it may be fine, but for adult Baptisms I do not think it would work out so well. The theory, I say, of socializing the baptismal ceremony and inviting the public in would not be so good to my mind.

FATHER FRALICH (*Toledo*): To my mind if we did that nobody would go to church any more in this country. I was just going to get up and say that I think we should have an announcement in all the parishes on when we are going to have the Baptism and who is going to be baptized and have the whole parish turn out.

FATHER RANDOLPH (*Saint Aloysius, Chicago*): In answer to the objection raised by Father Rezek I have to say this, that on Holy Saturday morning of 1939 a convert was baptized publicly in our parish church, and she was very proud of it. She was by no means a bold girl. She was a convert from Methodism. She came from the South. I had given instructions to her for about four months. She had married a very fine young Catholic man who hailed from Dubuque, Iowa, and she was very proud of the fact that not only was she being baptized, but during the solemn chanting of the litany she was privileged to march in procession bearing her own candle.

Of course, she had been instructed and prepared and she had been made to feel that she was just like one of those early Christians who marched in the darkness of Easter morning after having been plunged into the baptismal font, to march in for the first time and to know that for the first time she was to participate as a member of the faithful, as a Christian, in the holy sacrifice of the Mass and to receive the bread of life to which she had a right as a Christian. This convert has turned out very well. She still lives in our parish and both she and her husband are exemplary Catholics.

On the Vigil of Pentecost of this year, 1940, two converts, one a man

who was about sixty-five years old, and another convert to whom I had given instructions, a young woman about thirty years old, were also baptized, together with seven children who attended public school, who had come for instruction preparing to receive their first Communion, but who had never been baptized.

The seven children were baptized with them, the man who was sixty-five years old and the woman who was about thirty, and, needless to say, there was no embarrassment. They were proud to be classed with the early Christians.

FATHER LE BEAU: The time is drawing very close and I am advised to close the discussion. So at this time I turn the conference back to the Chairman.

ACTIVE CHAIRMAN: Since it is the desire of the assembly to restrict these sessions to two hours, I believe we should abide by that desire.

(*With prayer, the meeting was recessed until 7:30 p.m. on the same day.*)

Evening Session — Parish Worship (Continued)

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Very Reverend Monsignor Malachy P. Foley, honorary chairman, and the Reverend Thomas J. Reed, active chairman. The meeting then proceeded.

MONSIGNOR MORRISON: The honorary chairman, Monsignor Malachy P. Foley, will lead us in prayer tonight. Monsignor Foley.

(*Prayer.*)

MONSIGNOR MORRISON: Father Reed of Chicago is the active chairman this evening.

ACTIVE CHAIRMAN: I am requested to announce that it is the policy of this Congress not to use the occasion to advertise literature. However we make one exception: A copy of the brochure, "The Living Parish," has been presented to us, published by the *Saint Louis Catholic*. It is inspired by and based upon the Liturgy of the Church. You may inspect a copy of it at the literature table.

Today we have received clear and authentic concepts of the parish, according to the mind of the Church. Furthermore, we heard a very learned discourse on worship. Following that we were given a splendid talk on the initiation into Christian life and worship through the sacrament of Baptism. We now continue that phase of our theme, and we will hear from the Reverend Timothy Sparks of the Order of Preachers. Father Sparks is a professor of Moral Theology at the Dominican House of Studies in River Forest.

FATHER SPARKS: At the beginning of my paper I should like to call your attention first to the complete title of the paper and secondly to the fact that in reading it I shall summarize some sections. The title is: "Confirmation, the Completion of the Baptismal Initiation into Christian Life and Worship."

Drawing water is a commonplace event. Unless our thirst be fre-

quently quenched, we shall wither up and die. There was however one such occasion far from ordinary, for at this particular drawing of water Our Blessed Lord was present.

While He sat resting at the well of Jacob, a woman came bringing her water jug. Jesus asked her for a drink. To her surprised query that a Jew should seek a favor from a Samaritan, Our Divine Lord began His reply: "If thou didst know the gift of God. . . ."

Now the gift of God — the *donum Dei* — is the Holy Spirit. We, unlike the woman with five husbands, have received this Gift. For we have received not only Baptism in which He is truly conferred, but also Confirmation, in which, as we shall see, He comes formally as our Gift from above.

Most of us however know too little of the Holy Spirit, too little of that Divine Person who deigns to dwell in us as in His temples. Our Lord's words can truly be addressed to us, and in a measure, at least, of gentle complaint: "If thou didst know the gift of God, if thou didst know My Spirit, that Spirit which the Father and I sent thee on the day of thy personal Pentecost, on the day of thy Holy Confirmation."

There are several reasons why the Holy Spirit of God, as well as the Sacrament of Confirmation which is peculiarly proper to Him, are not better known. One perhaps is in accord with the workings of the Holy Spirit Himself. He is the Spirit of Christ, the invisible, vivifying Spirit of the Mystical Christ, the soul or the heart of the Mystical Body.

His mission is to carry on the work of Christ, to be the silent, all-powerful force, the life-principle, of the Church of Christ. It is Christ He is to form in the minds of the faithful; it is a cell or part of the Mystical Body of Christ that He is to fashion; it is the work of Christ that He is to finish in the individual Christian and in the Christian society.

This point should not be exaggerated, or taken quite in the sense of John the Baptist's, "He must increase and I must decrease."

It is, however, worth our while to bear in mind that the mission of the Holy Spirit is a mission intimately connected with Christ and with the furthering of the visible kingdom of Christ, the Mystical Body of Christ, the Church. It may not, therefore, be wholly alien to His divine plan that He is not better known by Christians, even though He dwell in their very midst.

It must, nevertheless, be conceded that we in our day know far less of the Spirit of God and of that Sacrament by which He is formally sent to us, than Christians of some ages past. If we but read the Acts of the Apostles, which we may call "the Gospel of the Holy Ghost," or if we take up the Epistles of Saint Paul and the other books of the New Testament, or if we carefully scan the works of the Fathers and of the theologians of the golden age, or for that matter,

if we but diligently study the Liturgy, it will be clear that our appreciation of God's Holy Spirit and of the sacrament of Confirmation is below that worthy of disciples of Christ.

We may look back several hundred years for a part of the explanation of our deficiency. Holy Mother the Church, at the time of the Protestant Reformation, had to emphasize those particular divine truths which were then challenged. The visible, the external Church and its organization had to be defended against those who appealed to an invisible church. The divinely established distinction between cleric and laymen had to be urged against those who taught that all Christians are equally priests.

Similarly, even before the era of the Reformers, in the days of the Waldensians, the Church had to make it clear that the divine deputation to preach formally the word of God — which belongs solely to the officially constituted hierarchy — is something above that common commission given in Confirmation to all Christians to preach to others by the example of their good lives.

The Church, vivified by the Holy Spirit, is however a living, adaptable organism. In God's good time the truths most necessary for our wants are proposed to us by Christ's Vicar and by the successors of the Apostles, the Bishops. Among the truths brought to our notice in these latter days are those concerned with the Holy Ghost. Thus Pope Leo XIII thought it necessary to write a special encyclical on the Holy Ghost. Likewise in recent years we have heard much of the Mystical Body, and of the innermost workings of the Spirit in that Body.

The call to Catholic Action by the late Holy Father recalled to our minds the special relation of the sacrament of Confirmation to that high task. The peril of our day, the universal decline of faith, is the occasion for Bishops throughout the world to urge us to turn our minds to the spirit of faith, the Holy Ghost, and to "stir up" the grace of our Confirmation.

It is then with the intent of thinking with the Church — *sentire cum Ecclesia* — that we undertake in this paper to study, as carefully as our time allows, the workings of the Spirit of God in the sacrament of Confirmation. It would be well at the very beginning to keep in mind the precise purpose of this paper. We shall not treat of Confirmation merely as such, but rather as it relates to the general topic of this Liturgical Week. Further we do not wish to make in detail and at length all its applications, lest we trespass on the domain of the subsequent paper. In brief then the purpose of this paper is: to endeavor to make known the rôle of Confirmation in Christian life, with emphasis on its relation to Christian worship, and especially parish worship.

To accomplish this aim, we shall take up three points: (1) the meaning of the terms in our title; (2) the particular effects of Con-

firmation; (3) the influence of these effects in our Christian life and worship.

Three terms in our title need to be made clear: Confirmation, Christian life, Christian worship.

The Baltimore Catechism tells us that Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ. The Catechism of the Council of Trent (p. 137) emphasizing the name of this sacrament, says of it: "This Sacrament is called Confirmation because if no obstacle is opposed to its efficacy, the person who receives it, when anointed with the sacred chrism by the hand of the bishop who accompanies the unction with the words: 'I sign thee with the sign of the Cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son and of the Holy Ghost,' is confirmed in strength by receiving new virtue and becomes a perfect soldier of Christ."

In these explanations we can discern the twofold general purpose of Confirmation: it is to make us individually perfect Christians and socially public witnesses and defenders of the Christian faith.

To enable us to understand how Confirmation perfects us as individual Christians, Saint Thomas appeals to an analogy*. "In corporeal life there is a special perfection in a man's coming of age and being able to perform perfect actions; whence the Apostle says (I Cor. xiii. 11) 'But when I became a man, I put away the things of a child.' And thence it is also that besides the process of generation whereby we receive corporeal life, there is also the process of growth, whereby we are brought to perfect age. Thus also therefore a man receives spiritual life, through Baptism, which is the spiritual regeneration; but in Confirmation a man receives, as it were, a certain perfect age in the spiritual life. Whence Pope Melchiades says, 'The Holy Spirit, who in salutary descent came down upon the waters of Baptism, hath given in the baptismal font a fulness of innocence; in Confirmation he bestows an increase of grace; in Baptism we are regenerated unto life; after Baptism we are confirmed for the battle; in Baptism we are cleansed; after Baptism we are strengthened.'"

The blessing of the balm on Holy Thursday emphasizes the same thought. "O Lord, . . . make it most worthy for imprinting the heavenly standard, that whoever after having been born again by Holy Baptism shall be anointed with this ointment may attain unto the fulness of Thy blessing in body and soul."

And again in the blessing of the chrism. "O Holy Lord, . . . raise this chrism into a sacrament of perfect life and salvation."

The ancient ecclesiastical writers, like Saint Clement of Alexandria — noting, as does the liturgy of Holy Thursday, that holy chrism has "borrowed" its name from Christ — go so far as to say that

* *Sum. Theol.* 3, Q. 72–1.

before we are anointed in Confirmation, we are not properly and perfectly worthy of the name Christian (g. 8). Because of this completion and consummation of the work begun in us by Baptism, Confirmation was sometimes in antiquity designated merely as "The Perfection." (Ps. Dion.) In the middle ages, in the Council of Trent, and in our own day, in all the lists of the sacraments Confirmation is named immediately after Baptism, thus bringing out the same traditional doctrine that Confirmation is the completion of our initiation into the religion of Christ.

Because Confirmation does perfect us individually as Christians, because it is an anointing with the unction "of priests, kings, prophets, and martyrs," as the blessing of holy chrism shows, this sacrament confers upon us the maturity befitting our high state. It is then, as Father Reinhold recently called it, "the sacrament of responsibility." Because it endows us with the strength and independence that accompany the spiritual development of our very "ego" or person, because it makes us in a spiritual sense more prefectly ourselves, it may also be designated with Laros "the Sacrament of Personality."

Besides perfecting us individually, Confirmation gives us a public status in the Mystical Body of Christ. It takes us beyond ourselves and establishes us in Christian social life. We are sealed with the sacred unction in order that we may be perfect soldiers of Christ, fearless defenders and witnesses of the Cross of Christ before the world. Saint Thomas puts it this way (72–2): "In this Sacrament the plenitude of the Holy Spirit is given for spiritual strength, such as befits perfect age. Now when a man reaches perfect age, he begins to communicate his action to others, while previously he has lived as it were rather for himself. In the rite of Confirmation the grace of the Holy Spirit is designated in the oil . . . , balm is mixed in because of the fragrance of its scent, which redounds to others." Saint Thomas thus sees in the symbolism of the balm social implications similar to those of the tongues of fire on Pentecost; for fire continually reaches out to other things, and the tongue is an instrument of our social communications.

Another indication of the social rôle of Confirmation and of its close relation to the Mystical Body is its occasional dependence of the power of jurisdiction. The power of jurisdiction is over the Mystical Body of Christ, as distinguished from the power of holy orders which is over the Eucharistic Body of Christ. In some cases, as in missionary countries, even priests may administer Confirmation, when they have received the delegation to do so from him who holds the supreme power of jurisdiction over the whole Mystical Body, namely, the Sovereign Pontiff.

Because of its social aspects, Confirmation is sometimes spoken of as the "sacrament of the apostolate" and the "sacrament of Catholic

action." It is called the sacrament of the apostolate inasmuch as the confirmed becomes in some sense an apostle for Christ. He has a mission from Christ, he must work for the spread of His kingdom, he must bring the Gospel of Christ before the world. He has received the fire of the Holy Ghost, and what will that Spirit, but that it be enkindled? This apostolate however is not the same as that of the successors of the Apostles, the bishops, nor the same as that of priests. It is true that the effects of Confirmation are as those of Pentecost, as the Council of Florence teaches.

Nevertheless we must make with Saint Thomas the distinction that even on Pentecost itself, the apostolate of the other one hundred and twenty who that day received the Holy Ghost was not the same as that of the Apostles themselves. The apostolate of the former, he says, was "for the upbuilding of the faithful," while that of the Apostles was for preaching the Faith as the official doctors and teachers of the Church (72, 2, ad 1). This "upbuilding of the faithful," which constitutes the apostolate of the confirmed Christian, ordinarily consists in his prayers and in his stalwart and manly profession of the Christian way of life.

This point is further clarified by considering the second title of Confirmation, as it is a social sacrament, namely, the sacrament of Catholic Action. Catholic Action was frequently defined by Pope Pius XI as the participation of the laity in the apostolate of the hierarchy. As Archbishop Cicognani remarks, however, such participation supposes the call of the hierarchy, i.e. of the Holy Father and the bishops. Confirmation of itself gives no one the right to participate formally in the work of the hierarchy. Catholic Action is an extraordinary work of the confirmed. Confirmation does nevertheless, as we shall see, especially by the impression of an indelible character, make one most capable of properly participating in this higher task; it makes one fit to be called to Catholic Action. This holy Sacrament does indeed wonderfully prepare Christians for that call, and does, supposing the call, surely enable them by its special strengthening grace to fulfill worthily their high task.

Further light is cast on this same question of the apostolate of the confirmed, by considering another title of Confirmation, a title which combines both purposes of the sacrament, i.e. individual as well as social Christian perfection. This title is the "Sacrament of the Common Priesthood." That this striking way of designating Confirmation is justified seems evident from several facts: in the confirmational, as in the priestly and episcopal anointings, holy chrism is used; the minister of Confirmation is the supreme shepherd, as in ordination; the rite includes the imposition of hands and the sending of the Holy Spirit, as in the conferring of Holy Orders. We have moreover the testimony of many of the Fathers and spiritual writers that, to the confirmed in their more perfect sense,

are applicable the words of Saint Peter: "Be you also . . . a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. . . . You are a chosen generation, a kingly priesthood" (I Peter ii. 5, 9).

Now a priest, if we lay stress on the Greek-Latin equivalent, *sacerdos*, is one who gives or proffers sacred things. He offers sacrifice to God and he gives the things of God to men. The first giving, the offering of sacrifice to God, especially as it relates to the confirmed, consists particularly in their good and virtuous lives, which are a continual holocaust offered to God. It is in this sense that we say in the Secret of the Mass on Monday of Pentecost week: "Make us a perpetual sacrifice unto Thee." Thus this first priestly giving pertains to the first purpose of Confirmation, i.e. to the individual perfection of the confirmed.

The second giving, namely the bringing of sacred things to men, pertains rather to the social purpose of Confirmation. Theologians for centuries have expressed this social activity of the confirmed as "preaching to others." Sometimes also it is spoken of as a sharing in Christ's office as prophet or teacher. Nevertheless it is the constant tradition of the Church, reaffirmed at Trent, that the confirmed are not priests in the same sense as one who has received Holy Orders. The "preaching to others," therefore, of the confirmed consists ordinarily in preaching by good example. And it is to be noted that the confirmed, because of their *quasi ex officio* position in the Mystical Body, have a rather serious obligation to give this example — to be the public professors, especially in deed, of the faith of Christ. Extraordinarily, however, supposing the call of the bishop to Catholic Action, and especially to catechetical action, the confirmed are able in a more perfect sense to fulfill their priestly and prophetical rôle.

It may help us to understand the exact rôle of Confirmation by summing up its contrasts with Baptism. By Baptism we are born into the Mystical Body; by Confirmation we are brought to adulthood in the same Body. By Baptism we, even as children, live rather for ourselves; by Confirmation we take our places as responsible members of Christian society. In Baptism we receive the Holy Ghost in very truth, by reason of His concomitant presence with grace; in Confirmation He comes formally as the Divine Gift promised by Christ, He is formally sent to us, He formally takes up His dwelling in His temple. By Baptism we receive indeed a plenitude or fulness of grace, i.e. a sufficiency for personal salvation; by Confirmation we receive a plenitude which overflows into the social life of the Mystical Body. By Baptism we are indeed regenerated and cannot become more regenerate, just as when a babe is born it is a human being and cannot become more so; but by Confirmation the regenerated one becomes spiritually mature, just as the babe grows into manhood.

Our second term is "Christian life." We may understand "life" in the more philosophic sense as self-motion; as when we say a thing is alive since it appears to move itself, and dead when it shows no evidences of such self-movement. In this sense Christian life is Christian self-motion, i.e., the vital activity of that greater living unit which is the Mystical Body. In other words the "self" in the phrase "self-motion" refers to Christ, and we are alive inasmuch as we are cells or members or parts of the Body of Christ — "In Him we live, and move, and are" (Acts xvii. 28). Taken thus it is immediately evident that Confirmation makes our life in Christ more vigorous, more profoundly energizes us as parts of the Body of Christ.

However, we shall understand by "Christian life" in the remainder of this paper what the phrase more readily connotes, i.e. all those activities and deeds which make up the existence of the Christian man or woman: a life whose every act is vitalized by the grace of Christ, and tends toward the eternal life of glory.

By "Christian worship" we mean two things: first and strictly those acts whose immediate purpose is the honoring of God, e.g. Mass, the reception of the sacraments. Secondly and in a broader sense, we understand by Christian worship nothing more than Christian life. Our whole life, each conscious act, when directed to God, is in this sense worship. It is important to bear this sense in mind when we read Saint Thomas on the sacramental character. The character is, he says, a deputation to Christian worship. Quite clearly the Saint uses "worship" here not only in our strict and first sense, but also as signifying every virtuous act of a Christian.

Before we proceed to our second section let us briefly recapitulate this first part. Confirmation has two general purposes: to perfect us in our individual spiritual life and to perfect us as members of that society which is the Mystical Body. Christian life will mean for us the entire existence and activity of a disciple of Christ. Christian worship will mean first worship as we understand it when applied to the Liturgy, and secondly will coincide with Catholic life, inasmuch as a completely Catholic way of living becomes a perpetual honoring of God.

The Effects of Confirmation in Detail

Saint Thomas tells us that every one of the seven sacraments was instituted as a remedy for sin, to repair or make up for something that sin has taken away. But this does not mean that the effect of a sacrament is only something negative, merely a process of repair. In truth all of them confer something most wonderfully positive, even the sacraments most directly ordained as remedy for sin, the sacraments of the dead.

Besides this first effect, this "remedial" effect, certain sacraments produce something further. They impress a *character* in our souls, i.e.

a certain indelible mark, which is a power or capability of receiving something spiritual or of performing some spiritual act. Thus the character of Baptism is a power by which we are made capable of receiving all the other sacraments. The character of Holy Orders is a power by which the priest is enabled to do the works of a consecrated minister of Christ, to administer validly the sacraments. Similarly in Confirmation we receive a special power or character fitting us for the duties incumbent on the confirmed.

Under the first effect — which we may call remedial in the sense explained—we shall include all that Confirmation does for our souls, except the imprinting of the character. And if we seek one word to express everything included under this primary effect of Confirmation, that word is "grace." Now by "grace" we mean in the first place uncreated grace, that is, God the Holy Ghost dwelling in us. It is He who is our gift at Confirmation. Our Lord promised Him, significantly enough, in the very Cenacle where shortly before He Himself had said the first Mass in the midst of His flock, saying, "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever" (John xiv).

To the Apostles this promised Gift was sent on Pentecost. "And they were all filled with the Holy Ghost" (Acts ii. 4). To other Christians He is sent at Confirmation, as is clear from the cases of the Samarians and Ephesians. "Now when the apostles . . . had heard that Samaria had received the word of God, they sent unto them Peter and John. Who . . . prayed for them that might receive the Holy Ghost. For He was not as yet come upon any of them; but they were only baptised in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost" (Acts viii. 14–17). The Ephesians, we are told (Acts xix. 5, 6), after having heard Saint Paul explain the true doctrine, "were baptised, and when Paul imposed hands on them, the Holy Ghost came upon them."

If it seem strange that we can receive the Holy Spirit anew, when we have already received Him at Baptism, we may reflect on the reply of Saint Thomas (1.43.3) that the Holy Ghost is sent to us each time He begins to exist in us in a new way. In other words, the Holy Ghost is sent to us in every increase of sanctifying grace. Moreover, this formal giving of the Holy Ghost at Confirmation to the baptised is no more difficult to understand than His coming to Christ in the Jordan, Who, Saint Augustine says: "As He was without sin before His Baptism by John, was not without the Holy Ghost."

Finally we may remark that the Holy Ghost comes at Baptism not formally as our promised gift, not formally as sent, not to take up His dwelling formally, but is within us at Baptism by reason of sanctifying grace which is then conferred. At Confirmation He comes directly and formally. Hence the conferring thereof is reserved to him who has been placed by the Holy Ghost to rule God's Church.

Besides giving us the Holy Spirit in His plenitude, Confirmation also gives us created grace, i.e., certain special gifts, certain supernatural helps. We can count four of these distinct gifts: an increase of sanctifying grace; the special grace proper to this sacrament, namely the grace of spiritual strength and maturity; an increase of all the virtues, i.e., of faith, hope, charity, prudence, justice, fortitude, and temperance; and finally an increase of the seven gifts of the Holy Ghost.

Sanctifying grace, we know, is that by which the soul is made pleasing to God — it is a perfection given to the soul itself rather than to its faculties of intellect and will — it is the basis of the supernatural life. Somewhat as the soul is the source and root of all our natural vital acts, so sanctifying grace is the root or source of all our supernaturally vital acts. This grace is given in Baptism. It is the new life of the soul; it quickens us with the life of Christ; through it we are born to Him; through it we become members of the Mystical Body. When it is increased in Confirmation, the supernatural life becomes more vigorous in us, the supernatural life is more profoundly rooted in our souls.

Besides increasing sanctifying grace, Confirmation has its own special and proper grace, which is given in order that the purpose of the sacrament may be attained. This is the grace which the Fathers and Saint Thomas speak of as the grace of strength, the perfecting grace. It is given as a remedy against that vestige or remnant of sin which is a certain timidity or infirmity. This grace enables the confirmed to battle valiantly against his personal enemies, the world, the flesh, and the devil, and to confess boldly, and defend openly, the Cross of Christ and all the Cross stands for. The signing of the forehead with the Cross, which is the Christian's symbol of victory, the use of the word "confirm," the anointing with the holy chrism, over which the power of the Spirit has been invoked, the light blow on the cheek, the petition that the Holy Ghost "perfect" His temple, all these in the rite of Confirmation signify the conferring of strengthening grace.

The third of these supernatural helps is an increase of all the virtues. These were given at Baptism to elevate and perfect our natural faculties of intellect and will, just as sanctifying grace elevated and perfected our soul itself in the new life of Christ. When we say consequently that these are increased at Confirmation, the sense is that they are *more securely* within us, and that we are enabled to perform the virtuous acts to which they incline us more easily. Hence after Confirmation our faith is stronger, our hope more firm; our charity more ardent; our prudence more enlightened, our justice more constant; our temperance more profound. Especially is our fortitude strengthened, for henceforward we must not be afraid to confess Christ freely.

Finally the seven gifts of the Holy Ghost are increased in our soul. We say "increased" since in Confirmation there is not really any essential addition to our spiritual organism, but only a consummation and perfection of that which we already possessed by baptismal grace. The gifts are given to us as auxiliaries to the virtues; they enable us to act in a manner surpassing that of the virtues. For when we act under the influence of the gifts, we are moved directly by the Holy Spirit Himself, through them our souls are attuned to the whisperings of the Holy Spirit. The fact of the increase of these seven gifts at Confirmation is most clearly seen from the rite of Confirmation, as well as from the innumerable testimonies of the Liturgy, especially at Pentecost, and the Fathers. There is frequent mention of the "Septiform Spirit," and in the confirmational rite the bishop expressly bespeaks for the confirmed each of the seven gifts.

So far we have spoken of those effects of Confirmation which may be called graces, namely, the uncreated grace, i.e. the Holy Spirit Himself, and four created graces, namely, an increase of sanctifying grace, the special strengthening grace proper to Confirmation; an increase of the virtues; and an increase of the seven gifts. There remains one other effect — the imprinting of a character or indelible mark on our souls. The character is a seal deputing the Christian, says Saint Thomas, to Christian worship — it is a sharing, a participation in Christ's priesthood. It is said to be a sharing in the priesthood of Christ rather than in His other offices, e.g., as redeemer or judge, since it is a religious deputation, a setting aside for divine worship, a consecration to God. For religious affairs however, for worship, and for consecrations we always speak of priesthood: "The character of Confirmation, as a seal or sign of conformity to our General on the field of battle against the enemies of the faith, seems (also) to be related to Christ the King, who through His Passion and death entered into His Kingdom. Moreover, it is the office and duty of soldiers of the King publicly to forward and defend the extension of that Kingdom upon earth."

The confirmational character, besides giving us a permanent right and title to the divine aid we need to be faithful to our duties as confirmed, is especially an active power, a definite aptitude, an *ex officio* ability to defend openly and boldly Christ crucified. The confirmed shares in Christ's priesthood, and is deputed to Christian worship inasmuch as the character gives him the capability to make of his individual and social life, in his every act and deed, a continual holocaust to God and an enduring homage to Him. Because of the character the confirmed has a definite status in the Mystical Body; he performs his duties to God, to himself, and to his neighbor as an official minister of Christ.

In this third part of our paper we have yet to examine how these different effects of Confirmation influence our worship of God, taking

worship first of all in the strict sense, and secondly as synonymous with the entire Christian life.

First, since we have received the uncreated gift, the Holy Ghost Himself, in His plenitude, we are made more worthy of rendering praise to the Father, with Christ, since as Saint Paul tells us, it is through the Spirit we are able to cry, "Abba Father." That is why we are urged to make use of the sequence in the Pentecost Mass, "*Veni Sancte Spiritus*," as a preparation for Mass and Holy Communion. The close relation of the Holy Spirit to the Mass and to community worship is further implied in that He came at the ordinary hour of Mass, "at the third hour," in that He came upon the disciples gathered together in the Cenacle; and in that, after receiving Him, they praised God, "speaking the wonderful works of God."

Secondly, sanctifying grace is increased in our souls. Since this makes us holy and pleasing to God, we are thereby more fitted to approach God Who is all holy in divine worship. Thus in the Secret of the Pentecost Mass we beseech the Lord "to cleanse our hearts by the illumination of the Holy Spirit."

Thirdly, we receive the special grace of Confirmation, that grace which is our spiritual coming of age, our maturity in the spiritual life, that grace which strengthens us, that grace which makes us more distinct personalities in the Mystical Body and which enables us to take a responsible position in that Body, that grace which the Fathers often summed up in one word, the perfecting grace. Of an all-perfect God it is fitting that those who pay Him homage be perfect. After Confirmation, our worship of God, as spiritual adults, has more deliberation, is more mature, is more independently offered. Moreover, this grace, inasmuch as it fits us to carry out our social functions in the Mystical Body, enables us to perform more fittingly social, corporate, parish worship. After the grace of the first Pentecost we are told that the faithful were "continuing daily with one accord in the temple, and breaking bread from house to house . . . praising God" (Acts ii. 46, 7).

All the virtues, as we saw, are increased at Confirmation. This means that our faith is stronger, and therefore in a more enlightened way can we assist at Holy Mass, the great mystery of faith, the sacrifice of that Cross with which we are sealed. Our hope is increased. We can consequently pray more efficaciously, since one of the greatest conditions of effective prayer is trust in God. Charity burns more brightly in our souls. "The charity of God is poured forth in our hearts, by His Spirit dwelling within us," says Saint Paul (Rom. v). How much more perfectly may we not therefore assist at the parish or community Mass; how much more completely may we not offer up ourselves, consumed with the fire of divine love, in the consummation of Christ's Sacrifice of Love! (Saint Cyprian.) An increase of prudence will make us more circumspect, more faithful in our at-

tendance at divine worship. An increase of justice will cause us to strive more earnestly to give God ever more perfectly the homage and sacrifice we owe Him. An increase of temperance will mean that we come to God with greater purity of heart, a deeper mortification, a more profound humility, that with a humble heart, and modest demeanor, we may raise clean hands to the God of hosts. Fortitude, which is especially increased in Confirmation, will make us more worthy for the Holy Eucharist, for does not Saint Augustine call it the *cibus grandium*, the food of the strong, the food of the perfect?

That Confirmation is a preparation for the Eucharist is evident from many considerations. It is, as we remarked before, always listed second and before the Eucharist, e.g., in the profession of faith, in the *Summa* of Saint Thomas, in the Code of Canon Law.

Confirmation followed immediately on Baptism in the ancient Church, as it does today in the Greek Church, and even in the Roman Church, in the Baptism of adults when a bishop is present. The Fathers sometimes speak of Confirmation as being the royal vesture of the sons of the King, and as pertaining to the perfection of the nuptial garment required of those who sit at the King's banquet.

The Corpus Christi office quotes from the Apocalypse (ii. 17) "To him that overcometh (*vincenti*) I will give the hidden manna." Noteworthy too are the words of the Sacred Congregation of the Sacraments (9. 53) that: "It is more conformable to the effects of the sacrament of Confirmation that children do not approach the Holy Table for the first time until after the reception of the sacrament of Confirmation, which is a kind of complement to Baptism and in which is given the plenitude of the Holy Spirit."

However the same Congregation goes on to say that there is no prohibition against receiving First Holy Communion before Confirmation. In other words the Congregation does not condemn what is usually the custom, since it is well aware of the practical impossibility of attaining the ideal procedure in most dioceses. We may leave this question by noticing Saint Thomas's practical attitude towards the matter. He says (65. 22): "Nourishment both precedes growth, as its cause, and follows on it, as preserving a man in perfect stature and strength. And therefore the Eucharist (as spiritual nourishment) may precede Confirmation as well as follow it."

Besides the virtues, the seven gifts are also increased. Now the progress of the gifts in us is in the inverse order to that in which they are usually named, and indeed even as they are bespoken for us in the rite of Confirmation. The enumeration of them usually begins with wisdom and ends with fear of the Lord. However, this is the order of Isaias, and he was speaking as they are in Christ the head. In us who are the members, fear of the Lord comes first — "fear of the Lord is the beginning of wisdom." As if to emphasize the importance of this gift, it is mentioned in a distinctive manner in the Con-

firmation rite: "Fill them, O Lord, with the Spirit of Thy fear."

Now fear of the Lord, which seems to be so important to the confirmed, above all prepares him for Christian worship. Again and again we are urged in Sacred Scripture to serve the Lord in fear, not indeed with a servile fear, but with a fear to which piety, the next gift, is joined; a fear which the children of God have for their heavenly Father. Just as humility is the foundation of the spiritual life, so reverence for God, pious fear of the Lord, is necessary for the proper rendering of divine worship and for obtaining thereby the graces we need. Fear of the Lord is most necessary for the apostolate, as is evident from the office of an apostle in the Breviary. It ensures that our apostolic endeavors, our Catholic Action, begin with ourselves.

The other gifts are also increased, since the Bishop asks expressly for each of them for the candidates. Each then makes us more fit for divine worship: counsel, that we may let nothing disturb us and be always attentive at divine service; fortitude, that we may praise God despite every temptation and praise Him openly and boldly as befits soldiers of the Cross; knowledge, that we may realize the great need of prayer and sacrifice in our lives; understanding, that we may penetrate more deeply into the mystery of the altar; wisdom, that we may serve God with holy joy, and in sweetness and peace.

Finally the character fits us for worship, and especially for parish worship, since by reason of the character we have a public office in the Church and therefore at its official worship have a special place. Inasmuch as it is a sharing in Christ's priesthood it enables us more perfectly than the baptised, it would seem, to assist at the Holy Sacrifice: as priests, together with the ordained minister to offer Christ the Divine Victim — in the sense in which the Liturgy speaks of "our" sacrifice — and to be offered up as victims by offering ourselves as holocausts to the Father in union with Christ our Head.

Thus at the parish Mass, since the parish is a miniature mystical body, the whole Christ is offered at Mass; Christ the head and the members. Our character too entitles us to special fruit from the Mass, to enable us to fulfill our task as perfect Christians and perfect soldiers of Christ the King.

We need add very little to what has been said as to the influence of Confirmation in our Christian lives. We may notice once that Confirmation fits us to lead perfect Christian lives, to live lives even after the manner of the early Christians mentioned in the Acts. For as we have seen from the Council of Florence our Confirmation produces in us the effects of Pentecost. Take away the special *charismata* of the early Christians and our personal Pentecost is like theirs. For them the change was not so much the extraordinary gifts, the charisms, such as the gifts of tongues and prophecy, but rather a change of mental outlook. Were we then to live up to our

Confirmation as they did, we should indeed shortly restore all things in Christ; we should be invincible forces in bringing about the peace of Christ in the kingdom of Christ; in bringing about in the hearts of men a peace founded on the justice of God.

We may sum up the contents of our paper very briefly. Confirmation perfects us individually and socially in the Christian way of life. Its effects in our souls are first those we called "graces," namely the Holy Ghost Himself, an increase of sanctifying grace, the special grace of strength proper to Confirmation, an increase of the virtues and seven gifts of the Holy Ghost. Secondly Confirmation seals us with an eternal, distinctive mark, distinguishing us in the Mystical Body, and deputing us to sally forth as perfect soldiers of Christ the King. All these effects enable us to worship God more perfectly and fit us, too, for corporate or parish worship. They make our lives a continuous sacrifice to God.

In closing we might content ourselves with two remarks. First that the perfection bestowed by Confirmation is not static, as though no further perfection were possible. It is rather dynamic, the perfection of the means by which we may surely and constantly grow unto the perfect stature of a disciple of Christ. The second and final remark is this: If we would stir up the grace of Confirmation — which indeed we need so much in our day — we should cultivate devotion to the Holy Spirit. He is divinely, supremely spiritual. His influence in our lives is nullified if we are attached to material things. Our Blessed Lady can best help us here, for it was she who stood by and sustained the fearful apostles, while they awaited the coming of the tongues of fire, and of the mighty wind from heaven.

ACTIVE CHAIRMAN: Sister Mary Estelle is a Dominican Sister from Grand Rapids, Michigan, who has contributed much to effective religious teaching by her writings. She is also a student of this evening's question and therefore is very competent to lead the discussion.

SISTER ESTELLE: Father Sparks has given a complete exposition of the nature, effects, and purposes of the sacrament of Confirmation, with special emphasis on its relation to Christian worship. Of the many permanent and enduring truths presented by Father I shall call attention first to the twofold effect of Confirmation: first, to perfect us in our individual lives, and, second, to perfect us as members of the Mystical Body of Christ. These two phases of development proceed simultaneously, it is true, but the first is the more important and it is the essential condition for the success of the sacrament, since the measure of a person's apostolate is conditioned by his own personal supernatural life.

Frequently, in our impulsiveness, we are inclined to say that we must get busy and do something. We should remember that we must begin by *being* rather than by *doing*. Hence, the first concern of the confirmed person is to make his life conform as strictly as possible to the graces and powers which he has received. In Father's definition he said that: "A priest is one who offers or gives sacrifice to God and who in turn brings the sacred things of God to men." Now, for the confirmed Christian, and here we restrict our-

selves to the unordained Christian, the most important element to carry over from Father's talk would seem to be the one in which he said that one's entire life is a holocaust to God. That is, of course, if it is in accordance with the gifts which he has received.

For a confirmed person, then, life is different. His whole mental outlook must be different. The supernatural should permeate his whole mind. It should dominate his will in action. Everything in life, then, is different, because of the effects of this sacrament.

And here we may call for discussion of the somewhat apathetic attitude which seems to mark the confirmed Christian today, in a lack of appreciation of this sacrament of spiritual maturity. It is not so much in the will. We know there is no malice. But it seems to come from a lack of study and lack of information. We have failed to penetrate the divine reality which is hidden beneath the sacred words of the rite of Confirmation. And here in this first point of the discussion concerning the developing of one's spiritual individual life, I would like to call upon the audience for discussion. Don't be afraid. I am the one that should be afraid. But I am not because I am surrounded by so many who can answer the questions.

FATHER MAGUIRE: I would like Father Sparks to answer this question. I understand that in Baptism we receive sanctifying grace, justice, fortitude, and temperance. We are made temples of the Holy Ghost. I also understand that in Confirmation we receive a greater out-pouring of the Holy Ghost: namely, as Father Sparks well said, we receive an increase of the gifts of the Holy Ghost which we originally received in some small way in Baptism. The question is this: Do we receive the fruits of the Holy Ghost in a small way in Baptism and have them increased in Confirmation or do we receive those fruits of the Holy Ghost for the first time in Confirmation? I would really like to get the answer to that question.

FATHER SPARKS: First of all I would like to make a distinction, if I may, specifying the difference between the fruits of the Holy Ghost and the gifts and virtues. The fruits of the Holy Ghost are activities. They are the perfect flowering of the power which is in the virtue or in the gift. And in as much as we have the virtues and the gifts through Baptism, then their perfect activities even before Confirmation would be known as fruits. So that you may have the fruits whenever they produce these perfect acts of the virtues and the gifts. The confirmed should be able, because of the increased power, to produce these fruits with much more ease and to produce them more readily and more frequently too.

QUESTION: Concerning the fruits or virtues, we don't receive anything specifically new in Confirmation beyond that character of Confirmation?

FATHER SPARKS: I notice in the catechism the words about the gifts being given. It doesn't say for the first time. It might give the impression that it is not possessed through Baptism. It does seem that there is no essential addition to our spiritual organism in Confirmation. It is rather a deeper rooting of the graces and virtues and gifts in our souls.

FATHER EHMANN (*Rochester; New York*): May I say this? I think that one of the weaknesses in our presentation of Confirmation has to do with the fact that we balk at sermons on the Holy Ghost. I can cite the experience of one priest, at least the experience I had hearing one priest preach a baccalaureate sermon, which was a Pentecost sermon for a college group; and he never once mentioned the Holy Ghost. I have heard that when a certain prelate

saw Father Leen's book on the Holy Ghost, he said: "I never thought you could write so much on the Holy Ghost."

I would make an appeal that we talk about the Holy Ghost and that we all make a resolution to preach frequently on the Holy Ghost. And all of us, lay people and religious and priests, should pray daily to the Holy Ghost. He is the forgotten God if there ever was one.

SISTER ESTELLE: I think this last comment illustrates very well what a great need there is in our Catholic life of being convinced of the power of the Holy Ghost, and of accustoming ourselves to drawing upon that power in our own lives which is necessary before we can do effective preaching to others. Since Confirmation has been called the sacrament of the apostolate and the sacrament of Catholic Action, we truly have need for a greater study of the workings of the divine Spirit.

FATHER NOLAN (*Saint Paul, Minnesota*): I think if Father McGuire can get up two or three times in one day, perhaps I can. I think my observation is in line with what Father just got through saying. It has struck me recently that we have to get very humble before we can acquire very much wisdom. I think that in regard to Confirmation and Baptism one of the great troubles is this *consueta vilescunt*: we become too accustomed to these rites and they are so brief compared with the holy sacrifice of the Mass. The bishop rushes to the parish. There are a great many to be confirmed. He rushes from one candidate to another and so it is less impressive and I think those who are confirmed are little impressed. It has struck me after witnessing many Confirmations that there was something wrong. We were all in the presence of the Holy Ghost. A lot of people were sitting around looking bored. The bishop was passing rapidly among them. No one looked as if he felt that the Holy Ghost was coming at all.

I wonder how many priests here realize that when they administer the sacrament of Baptism, it is in the presence of that same Holy Ghost and in the presence of the devil too, and they command him and they exorcise him. "*Exi ab eo, Satana:* get out of him, devil, and let the Holy Ghost come into his soul." We stand there and mutter it and run through it. We go through it so fast it is hardly understandable. There is a great deal to that. We have become too accustomed to holy things.

I think, Sister, that is the answer to this question. We rush through Confirmation, and of course, the sacrament looks awful. But the Holy Ghost does come in. In spite of the apathy of some of the people, He comes down anyhow. The Holy Ghost works through us and through various mundane and material things. If there would be some way in which we could get all who are present at a Confirmation to realize that this was the re-enactment of what took place when the Holy Ghost came down at Pentecost, I think it would help all to realize what had been done.

The reason some people don't get the fruit of the Holy Ghost is because they don't do their part. They get the seven gifts of the Holy Ghost. But the gifts don't bear fruit in their lives. I think we could help now if we could devise a way by which the priests who are interested in these things could impress their importance upon the children. If the pastors themselves could realize more than anyone the triumphal glory of it all, then they would somehow make the people realize what happens in their church on that rare occasion when the Bishop comes and the Holy Ghost descends upon them, and it would be a great improvement.

And think of Baptism! We have been standing in the presence of the Holy Ghost, and in the presence of the devil, and have had the temerity to command the devil to leave and the Holy Ghost to come down! Isn't it an awful thing to think of, and yet we do it so easily and so casually and in such a lackadaisical way.

I think that we have got to wake up, put more spirit into everything we do. We go through our prayers without much spirit and we say them too fast. Several times lately, in talking to Protestant converts, I have been asked: "Why do you Catholics rush through services the way you do?"

FATHER HUELSMANN (*Saint Louis, Missouri*): In my young days, the sacrament of Confirmation remained always a rather vague thing to me. It was hard for me to understand, or to find its place. They said we were to be soldiers and they told us various things, but I always felt rather vague about it. Why don't we say very simply what it seems to me it is, viz., *ordination* to an active participation in the Mass by the lay priesthood? We are told by Saint Thomas that its "character" is an active participation in Christ's priesthood. We are told likewise by him that the character in Baptism gives a passive participation in Christ's priesthood.

What else would Confirmation mean for the layman when he comes to the age of reason than that he now begins his full participation in Christ's Mass, in the sacrifice? We are taught at the end of Mass: "*Ite Missa est*," "the Mass is over; now go and live that." That is the apostolate. It seems to me if we make that sort of explanation, all of this vagueness in the minds of the faithful about the sacrament of Confirmation would be gone.

Secondly, we are talking about Catholic Action. Well, Catholic Action, of course, is the fruit of participation in the Mass, but likewise Catholic Action is the result of the sacrament of Confirmation. We talk about Catholic Action but we never do anything about the power that is behind it all. We don't renew the sacrament of Confirmation on Pentecost. I am doing it in my parish and hope to get good results in the long run for Catholic Action.

SISTER ESTELLE: Since there have been so many expressions of opinion from all quarters, I would like to speak for the teaching sisterhoods, because I think we should not be excluded from this responsibility. Regarding the sacrament of Confirmation, we are usually the ones, under the direction of the pastor, who prepare the children for the reception of this sacrament. And too frequently, I believe, we are more concerned with the external preparations, especially for the examination by the Bishop, the procession, and the obtaining of sponsors and so on, so that we fail in our duty in making clear to the children, giving them the understanding, in a manner adapted to their youthful minds, of what they will become through the sacrament of Confirmation. Can we Sisters not improve our practice in this respect?

Then, as regards the laity: this is the sacrament which particularly prepares them for the work in the apostolate. There is no question, of course, that there is a great work to be done by the laity today. The more perfectly they are prepared, so much the greater will be the success of that work.

In all of the work of the apostolate, we ought most carefully to consider and prepare for *the condition of the world around us*. When we send a student out into the daily activity in which he must engage, we try to know first of all what kind of a world it is into which we are sending him.

Father Sparks has made it very clear that the Christian must be wedded, as it were, to Christ; and He is in turn, "the way, the truth, and the life." Now the confirmed Christian is going out into a world which has rejected Christ, a world which knows very little of Him, into a world which has rejected almost entirely the Christian way of living, a world which since the Reformation has severed itself from Christ, the source of life.

To the Christian, then, there is a definite challenge today. Perhaps there has never been a greater one. Our late Holy Father, Pope Pius XI, in one of his addresses said: "I thank God for having given me my life in these days, for in these days it is impossible to be mediocre."

MISS M. T. HORADON (*Techny, Illinois*): I would suggest, as a humble lay person, that one of the ways to show more definitely the importance of the Holy Spirit would be to explain the difference between created grace and uncreated grace. It is such a mystery to us ordinary people who don't have a theological training.

And another thing. If we were told over and over again that He is the love, the infinite love of the Father for the Son and the Son for the Father, we would love Him more too and be more devoted. And I know that it is worth a try which will not be without profit.

SISTER ESTELLE: In concluding, I would like to make one further appeal, and call the attention of all here to the great need of study and meditation, and especially of a deeper participation in Christian worship, in the parish Mass above all, for all the confirmed, who in this way may hope to complete the work which God has called them to perform. The author of a recent book, "Europe and the German Question," * speaking of the spiritual causes of Hitlerism, names as a very significant cause, *unemployment*, not on the street, but *in the soul of man*. I thank you.

ACTIVE CHAIRMAN: I should like to sound an optimistic note tonight. I think we are already realizing the fruits of this discussion. The next paper will be on the conclusions to be drawn with reference to Catholic Action and the priesthood and the laity. It is to be given by the Reverend Roger Schoenbechler of the Order of Saint Benedict. Father Schoenbechler is chaplain to the Catholic students at the University of Illinois in Champaign.

DOM ROGER SCHOENBECHLER: While listening to the papers today, I was thinking of my own paper and the subject that I had myself developed in a rather hurried way, and every once in a while I thought that they were about to steal my thunder. Perhaps they have. I was almost afraid that they would cover completely my subject during the last discussion. However, if I do seem to repeat some of the things that have been mentioned it will be because I had prepared my paper as such and also because I really feel that this is a subject that we cannot stress too much. We have got to impress it upon our minds more thoroughly than it has been impressed heretofore. Furthermore, I would like to ask you to consider the subject that I am going to place before you not as a separate paper, but rather as a continuation of the discussion that we have just had.

* F. W. Foerster, Sheed & Ward, 1940.

The Priesthood of the Laity and Catholic Action

A most appropriate text for beginning this paper is the following from the First Epistle of Saint Peter: "But you are a chosen generation, a *kingly priesthood*, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light: Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy" (I Pet. ii. 9, 10).

It seems to me that a proper understanding of the phrase "kingly priesthood" will give us the key to the entire series of papers and discussions during this Liturgical Week.

A few years ago someone wrote: "It is all very well to think in terms of 'the pastor and his flock,' but we need to remember that they are not mere sheep. They are, in Saint Peter's words, 'a kingly priesthood'" (*Pax*, June, 1938, p. 40).

Thus, in our day, writers and speakers on Catholic Action have over and over again emphasized the fact and importance of the lay priesthood. A writer in one of our Catholic magazines during this past summer was asked to give some suggestions for inciting the faithful to a renewal of the true Christian spirit, and perhaps the most important suggestion he gave was that we must again teach our congregations the "recovered ideal of 'the priesthood of the people' with all the privileges that this involves" (*America*, July 13, 1940, p. 369).

In the Catechism of the Council of Trent (translated by McHugh and Callan, p. 330) we find a distinct reference to this priesthood of the laity in the following words: "All the faithful are said to be priests, once they have been washed in the saving waters of Baptism. Especially is this name given to the just who have the Spirit of God, and who, by the help of divine grace, have been made living members of the great High-Priest, Jesus Christ." And the same Catechism draws particular attention to the distinction between the priesthood of the laity and the priesthood of those ordained as special ministers of Christ in the sacrament of Holy Orders.

Pope Pius XI of happy memory in his encyclical on "Reparation Due to the Sacred Heart" (May 8, 1928) twelve years ago again emphasized this priesthood of the laity when he wrote: "The Apostle admonished us that 'bearing about in our body the mortification of Jesus' (II Cor. iv. 10) and 'buried together with Him by Baptism unto death' (Rom. vi. 4), not only should we 'crucify our flesh with the vices and concupiscences' (Gal. v. 24), 'flying the corruption of that concupiscence which is in the world' (II Pet. i. 4), but also that the 'life of Jesus be made manifest in our bodies' (II Cor. iv. 10), and, having become partakers in His holy and eternal priesthood, we should offer up 'gifts and sacrifices for sins' (Hebr. v. 1). For not

only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices and satisfaction to God who have been appointed by Jesus Christ, the High Priest, as the ministers of such sacrifices . . . but also those Christians who are called by the Prince of the Apostles 'a chosen generation, a kingly priesthood' (I Pet. ii. 9), and who are to offer 'sacrifices for sin' (Hebr. v. 1) not only for themselves but for all mankind, and this in much the same way as every priest. . . ."

The question before us, therefore, is this: How did we come into possession of this "kingly priesthood"? What is this priesthood? How real is it? And what are we to do about it?

How Did We Come Into Possession of the Priesthood? We all know that in Baptism and Confirmation we are given a sacramental character, but we have perhaps too often let the matter stand at that and not too fully understood what these sacramental characters of Baptism and Confirmation should mean for our lives as Christians.

Now the real meaning of a sacramental character is that it makes us sharers in the priesthood of Christ (Saint Thomas, *Summa*, III, 63. 3), and gives us certain powers and privileges with regard to the priesthood of Christ, which we did not possess before. By Baptism we are made members of the Mystical Body of Christ and are initiated, given a beginning, in this participation or sharing in the priesthood of Christ. But by Confirmation this initial participation is perfected, strengthened and extended; and in the sacrament of Holy Orders the participation in Christ's priesthood is made even more full and perfect, acquiring a ministerial aspect which we call hierarchical.

What Is the Priesthood? Without going into all the details given us by the learned writers and the theologians of the Church, it is sufficient for our purpose to remember that a priest is one who has the power to offer up sacrifice to God. In all of our Christian tradition, priest and sacrifice are inseparable terms. When we therefore say that by Baptism and Confirmation the laity are a "royal priesthood," we mean that they have the power given them to offer up sacrifice, a power which they did not have before.

And this power is a real power, the reality of which cannot be questioned, even though it is true that the laity cannot exercise this sacrificing power by themselves, but only in union with an ordained priest-minister of Christ in Holy Orders. The two priesthoods are intended to work together in cooperation with each other. But both are a real priesthood. If the priesthood of the laity were not a real priesthood, but only something vague and figurative or symbolical, then, by the same token, a man lifting a heavy weight together with someone else, which he could not lift alone, could not be said to be lifting at all. Furthermore, if the priesthood of the laity were merely figurative, then the laity could do no more than non-Christians, who are also able to make sacrifices, as we say, mentally, of

themselves and of their good works, and the like; for, this is what we mean by sacrifice in the figurative or symbolical and unreal sense. But the "kingly priesthood" of which Saint Peter speaks is something specifically proper to the baptized members of Christ. The figurative sacrifices of our good works, good though they be, are not specifically priestly, no more with the laity than with those who are in Holy Orders. No one would say that the good works or personal sacrifices, as we call them, of an ordained priest-minister of Christ, such as even the laity make, are the specifically priestly occupation of his office as priest and minister of sacrifice.

The Waldenses and Albigenses of the middle ages were therefore wrong in ascribing to every layman the right to consecrate the Eucharist. They failed to distinguish properly between the genuine and real priesthood of the laity and that of ordained priest-ministers, who are the mediators between the people and Christ, just as Christ the great High Priest is the mediator between the people and their priests on the one hand and God on the other (Denzinger, n. 424).

Thus, too, Martin Luther and his followers erred not so much in insisting on the priesthood of the laity, but rather erred in discrediting and nullifying the priesthood of ordained priest-ministers in Holy Orders. They did not indeed exalt the priesthood of the laity so much as they depreciated the other. In fact, since they denied the reality of sacrifice, they emptied even the lay priesthood of its real meaning, since a priesthood without sacrifice means nothing. As a result, there was a reaction to the other side, a special emphasis given by Catholic teachers to the priesthood of Holy Orders, and an unfortunate neglect of the general priesthood of the faithful. This was just human and natural, although regrettable.

To sum up the preceding: the sacramental character of Holy Orders enables the human priest to offer up the sacrifice of the Mass and perform other priestly offices in the person of Christ and as the minister of Christ and of the people, as the mediator of the faithful; and the sacramental characters of Baptism and Confirmation, conferring on the laity a participation in the priesthood of Christ in a lesser degree, enable the faithful really and truly to cooperate with the priest in offering up the sacrifice, to take part in divine worship and in the entire Liturgy of the Church; in a word, to share in the work of the hierarchy of the Church.

Neglected as the priesthood of the laity has been for a long time, as a result of human causes, the Church herself has never lost sight of this important phase of her life and teaching. It is no doubt the special work of the Holy Ghost, constantly abiding in the Church, that in our day we have begun to see that the time is ripe not only to bring back to the more complete knowledge of our people this general priesthood which is theirs, but also to show them how to realize it in their lives.

Looking again at Baptism, we note that by it we are born anew to Christ, made members of Christ, of the Mystical Body of Christ. Baptism is our birth unto divine life, unto Christ-life, and gives us the privilege of receiving the other sacraments. And, whereas Baptism has an important social aspect, placing us in Christ-like relations to the other members of Christ, yet Baptism is looked upon more as a personal sacrament, regarding rather our private life as individuals, and opening to us the door which leads to the other sacraments, which give us grace for a more complete Christian life, and which we could not receive without first having received Baptism.

But in Confirmation, as we once learned, we are made soldiers of Christ. And there is the rub. By Confirmation we are given a further share in the priesthood of Christ for the purpose of living our lives as other Christs, so that we may actually work for Christ and His Church and not merely be concerned about our own personal sanctification; so that, in fine, we may be lay apostles. For this reason, Confirmation has often been called, as it is, the Sacrament of Catholic Action, the sacrament which prepares us for our social Christian life as members of Christ and of His Church.

Baptism initiated us into personal sanctification which we are to retain, or at least regain by Penance when necessary, and nourish by frequent and even daily reception of the Holy Eucharist. Baptism, Penance, and Holy Eucharist thus take specific care of our personal sanctification, which of course is the only true basis of a perfect exercise of Christ's priesthood, and the fundamental basis of Catholic Action.

Catholic Action is the technical term given by the Popes of our day to the official exercise of this lay apostolate, the duties of which were imposed upon us by Confirmation.

All this fits in with the complete concept of the duties or powers and privileges of the priesthood. Christ said: "I am the Way, the Truth, and the Life." Christ came as prophet to teach us the truth, as king to show us the way, and as priest specifically to sanctify, although we do speak of these three as constituting the threefold mission of Christ's priesthood — to teach, to rule, to sanctify.

Hence the exercise of Christ's priesthood by the laity includes the duties of teaching, ruling, and sanctifying. Thus, parents have the duty to teach and rule their children. In fact, Saint Augustine calls the office of the father of the family an episcopal office (*In Joann.* 51. 13; *Sermo* 94), not that the father is a bishop, but has duties toward his family similar to those of a bishop in his diocese. Sponsors have the obligation of guarding the religious training of their God-children. Then, too, the Church delegates the laity to teach, as catechists and the like. And all the faithful are commanded by Christ to give good example, to show the way to others by con-

ducting themselves as other Christs, and verily being and appearing as such to others. As to the duty of sanctifying, this was mentioned when we spoke of personal sanctification.

From the foregoing, it is clear that we are a royal priesthood. As Christ is prophet, king, and priest, so we share in this teaching power of Christ, in His kingly power to rule over the hearts and minds of men, and in His specific priestly power of sanctifying. It is therefore clear also that the exercise of this threefold priestly power of teaching, ruling, and sanctifying is the special privilege of every Christian, and it is clear that, in order fully to exercise this priesthood, the laity must be concerned not only about their personal sanctification (a duty particularly imposed by Baptism), but also about the work of Christ and His Church (a duty particularly imposed by Confirmation). The faithful are all officially constituted lay apostles, and are as confirmed members of Christ called to the great work of Catholic Action.

Catholic Action has been officially defined by Pope Pius XI as "the participation of the laity in the Apostolate of the Hierarchy of the Church." Those expert in the subject of Catholic Action have further defined the term by pointing out that not every or any Catholic activity is Catholic Action, but only Catholic activities which (1) are performed by the laity; (2) are specified or assigned and approved by the Bishop of the diocese; (3) are apostolic; and (4) are organized. Catholic Action therefore includes only such activity as is included in the exercise of the priesthood of Christ. Catholic Action for this reason is not, for example, a political movement, nor has it any political aims, as some of the opponents of the Church have sometimes in the past believed. Catholic Action concerns only the Kingdom of Christ and the priestly work of Christ in His Church. In short, it is simply a cooperation of the laity with the priests and Bishops in the hierarchical apostolate of the Church.

Thus the object and scope of Catholic Action is priestly and divine, and if it is to succeed it demands a close and zealous cooperation of all the faithful in the work of bringing about the acceptance of Christ and His ideals by those who sit in darkness and stand without or even oppose the true fold of Christ. Catholic Action was, namely, instituted and organized principally for the purpose of showing the world the immense power and strength which come from the grace and priesthood of Christ for the spiritual welfare of society throughout the world, whatever the details of any Catholic Action program may be.

In conclusion, therefore, the faithful are a chosen generation, a kingly, a royal priesthood, and they exercise this priesthood in a full and perfect manner when, after having laid the foundation of personal sanctification, they perform the works of Catholic Action. The first and greatest act of Catholic Action is the sacrifice of the Mass;

then come the other sacraments and the Divine Office, which is the sublime sacrifice of praise in the Church and which only recently is becoming more and more accessible to the laity; and, finally, the liturgical year, which is the Church's annual plan for the spiritual life of the baptized Christian. Then, not merely ornamenting nor merely embellishing these, but forming an intimate and integral part of the entire Liturgy of the Church are the Church's liturgical music and liturgical art.

All of these subjects will be treated in the remaining conferences of this Liturgical Week, and the way pointed out toward the active and intelligent participation of the laity in these vital activities of the Church and the priesthood of Christ, which active and intelligent participation is postulated on the fact that the laity too are priests of Christ in their own degree and right.

ACTIVE CHAIRMAN: For the discussion of this brilliant paper we shall call on Mr. Paul McGuire of New Haven, Connecticut, the justly popular author and lecturer who is one of the foremost students of Catholic Action.

MR. MCGUIRE: The point it seems to me at which I might most usefully begin is the objection that the basic definitions on Catholic Action are rather obscure. Personally, I don't think that for a minute. I merely think they are grossly neglected. It would seem to me the most useful thing I could do here tonight would be to describe to you very briefly what the approach is to the problems of Catholic Action in what the Pope has called "achieved types" of Catholic Action.

The approach that we are trying to make today with numbers is the group form. Of that number which are using the methods everyone is in the "achieved" type. In the first place, we insist that Catholic Action is the original apostolate, in the words of the Pope: "That which has come only from the hand and the life and the teachings of Jesus Christ." We resist the notion of a lay apostolate because it is not a lay apostolate, it is a participation of laity in the apostolate. That, already I think was really implied.

The whole sense of participation is terrifically important. I know that I feel in almost every country I visit today, a sense that there has been a rift between the clergy and the laity in our approach to the apostolate. One of the most important things that comes to my mind is to re-emphasize that the laity do truly participate as members of the Mystical Body in the mission of the church. Now if we are going to tackle the problem of the work in which they are to participate, I think there is only one basis upon which we can do it and that is upon the theological basis, and the theological basis of Catholic Action is the doctrine of the Mystical Body. It is useless to talk about Catholic Action until we make real in us the sense of the Mystical Body.

I think the doctrine of the Mystical Body is of vast importance to Catholic Action, but the two points which we are trying to hammer most into the heads of the people who are forming the groups are these. As members of the Mystical Body they are first members of a community and that in the group of Catholic Action, in the assembly of individuals who come together to produce action, we have to re-train the Christians.

We are not going to make any headway in the work of the apostolate, it seems to me, until we have regained among ourselves that sense which was so much the evidence of the Church in the early world, in its early effort, in the world when the pagan was able to say: "It is the indelible mark of the Christian." This is the first problem of Catholic Action, arising of course, from the doctrine of the Mystical Body and resting for its vital force upon the liturgical Mass.

The second point which seems important for the consideration of the laity is that as members of the Mystical Body they share the nature of that body and they share consequently the apostolic character. Catholic Action is for the extension and consolidation of the kingdom of Christ in the individual, in the family, and in the whole of society. There, it seems to me, we have a really effective, practical working basis for what we are doing, working for the extension and consolidation of Christ in the individual, in the family, and in society. I think it is perfectly obvious that we have been neglecting to do these things. We have been neglecting the sociality of the Kingdom of Christ on earth.

In this country where the Church is in as healthy a condition as any country in the world, there were converted last year 75,000. Twenty-one million six hundred thousand people making 75,000 converts! We have been neglecting the extension of the Kingdom and we have been concentrating on the individual. We have been concentrating somewhat of late on the family, but what have we been doing about the whole of society? Can we say that 21,000,000 people can influence no more than that the local intellectual climate in which we find ourselves?

So, what we are trying to do with the young people is to get them into little groups, to get them to realize that that group is to take its particular place, to play its particular part in the Mystical Body, to make them remember their responsibility to the world about them. If we are going to do all that it seems perfectly obvious that we can only do it though the life of prayer. It seems to me that this conference might very well be a turning point in the history of this country, that we might very well see here a beginning to awaken the Catholics of this country to their full responsibility as members of the Mystical Body. The apostolateship is a dynamic something that grows, something that trades its talents, something that doesn't bury its talent, something that goes into the world to make the world Christ's, and gives the sense of a dynamic Church reaching out to make the world Christ's, to conquer it for Him. That can only derive from the full Christian community life, from the full spiritual life.

It has been said that we have got to see Catholic Action always as first a *being*. The *doing* can wait. If we can create the *being* in our life, then the attack on the world will come. The fact that the attack on the world is not there, that we are not conquering the world, that we, indeed, have very little awareness of any responsibility to conquer the world, is to my mind an indication that our Catholic life is pretty devitalized. If we have people seized with the knowledge and charged with the graces, growing and strengthening their unity which is in Christ, we can begin to grow a new social order. We can defend ourselves in this desocialized world, this world of loneliness, against anybody, any totalitarian or dictator power which comes along and sends people marching together because of the loneliness of man.

Again what have we done? Again, who is responsible for the loneliness, for the poverty, for the deprivation? We are responsible because we had the talent to trade and we sat on it. We had the reserve to give and we didn't give it. At the beginning of all our Catholic Action, if we are to make a Christian society, if we are to save anything of a society which was once Christian, at that precise point we must begin to examine our consciences and see how did we bury the talent and how did we trade.

And that realization of truth can be gotten only in the spirit of humility and the spirit of prayer, and especially in the spirit of social prayer.

MISS BERNICE STRASSER (*Milwaukee, Wisconsin*): I wish we had this fire and this eagerness and this zeal in our pulpits on Sunday. If this detailed explanation of the liturgical life of the sacraments and of the Mass could be given in our pulpits with the fire and eagerness and the zeal with which it has been given to us today, I am sure we could enkindle the same fire in our Catholic laity. I am sure it is there. But they are very complacent. You can't love a thing unless you know about it. You can't love God unless you know about Him. And if you love a person you want to do something for him.

If we knew of God and of His greatness and sanctity and love, we would certainly want to do something for Him. It wouldn't be just a "Give me," it would be a complete subjection of ourselves. I don't know how else to go on, but I am just worked up so.

WILLIAM DEVINEY (*Chicago, Illinois*): I was very much interested in the statement that we are all members of the priesthood, that is both the laity and the clergy, but isn't there perhaps a third and lesser degree of priesthood, that is those who are not inside the Church but those who are outside? We know that Christ came to take the nature of all humanity and hence there is a unity in this priesthood not only of those who are inside the Church but those who are not; and I think that if we realize this, it is going to help us a lot in overcoming this barrier between ourselves and those who are not of the faith.

And I think that if we have this in our consciousness, it is going to make us realize that perhaps even a communist is a member of the Mystical Body of Christ. He may be a misguided one, but he is still a member, and even those who seem to be our enemies are members of this Mystical Body. If we realize this completely, it is going to make crossing the barrier a little more easy than it has been in the past.

DON ROGER SCHOENBECHLER: I would just like to say very briefly in answer to that question that if those outside are living according to their consciences and have what we call technically in theology *Baptismus in voto*, that is a Baptism of desire, they are sharers in the priesthood of Christ potentially.

MONSIGNOR HELLRIEGEL: I shall say "yes" in regard to potential members, but not in regard to priesthood. The priesthood rests on the basis of the indelible mark and no potential member has that indelible mark.

FATHER LAUKEMPER: May I address myself equally again both to clergy and laity. Approaching that question, in practice we certainly have a priesthood established by Baptism, completed by Confirmation, and it is put into action, in a particular form, by the sacrament of Matrimony.

Now, regarding this latter, what have we been doing progressively in the last generations, year to year and month to month? The married laity,

more exposed to standards of modern society, have gone out in search of fun and recreation and the golf courses, while they are quite content to send the children (if there are any) to the school and such institutions; and finally we had to give nursery classes. Now we have the pre-kindergarten, and I am afraid if the movement goes a bit further that some of the assistants in the parishes will be delegated to push the baby buggies around. Haven't we on our part said to the parents: "We will take that responsibility for your children"?

In our attempt to assume the duties for the parents we can only make a bad job of it. So I think we priests can do a little handing back of the dignity of the priesthood of the parents which we on our part have snatched away from them and which they have very readily given up. Lay people, parents, pull back your share of the priesthood. I think this movement will help you to get it back, and God will bless you for it and will bless you too when we do the auxiliary work for which we are ordained.

FATHER HANLEY (*Kingston, Ontario*): I have listened with a great deal of interest to these discussions on the matter of Catholic Action, and that of the priesthood of the laity; and I am sure we are all sincerely impressed with the idea that the basis for this priesthood is the doctrine of the Mystical Body of Christ.

Those few lay people who have spoken from the floor have revealed to us that they have an extraordinary understanding of this doctrine. However, they are a very small minority among the laity in our country. I am satisfied that a majority of our lay people have no conception whatever of the meaning of this doctrine.

And as regards the clergy, while there are gathered here a number of exceptionally brilliant men, leaders in the liturgical movement, still I am sure there are also many who like myself acquired our appreciation of this doctrine of the Mystical Body only after we had completed our course in theology in the seminary, and then after doing considerable study and reading on the matter in books that have been published since.

But we couldn't have derived much fruit from standard works on this topic, if we had not had the basis of our theological course. Most of our lay people have no such foundation, and how many of them possess even a thorough foundation in Christian doctrine? Therefore, I would like to ask the author of the last paper, or anyone else who can answer the question, if we can be given some clear-cut, simple means of presentation of this doctrine, which can reach the average intelligence, or at least the lay people in our pews who are of average intelligence and average background. I think that in asking this, I may safely say I am speaking the mind of a great many of the priests present whose duty it will be to explain this.

DOM ROGER SCHOENBECHLER: You want to know whether there is some concise writing that would bring the doctrine of the Mystical Body out; is that it?

FATHER HANLEY: Yes.

DOM ROGER SCHOENBECHLER: It occurs to me right now that there is a very excellent small pamphlet, and I don't believe it will ever grow old. It is always up to date and the name of it is "The Liturgy and Christian Solidarity." Monsignor Hellriegel is the author of it I believe; is that right?

MONSIGNOR HELLRIEGEL: Yes.

DOM ROGER SCHOENBECHLER: That is a most excellent pamphlet for the

purpose of explaining the Mystical Body of Christ and Christian unity. With regard to the lay priesthood, I cannot offhand tell you where you would find a pamphlet or any specific popular writing on that subject. Maybe someone else can.

FATHER BUSCH: We have a collection of books here. They are not all popular. They are not all just out. But I recall that among them is a volume in the "Treasury of the Faith" series, entitled "The Mystical Body of Christ." It is a small volume, vest-pocket size.

FATHER QUINN (*Chicago*): I think that too many people have multiplied and magnified this objection about the difficulty of preaching the Mystical Body. We should take example from Saint Paul who talked to people with less theological background than our audience has. We should preach it even though it might seem a little difficult. We shouldn't even consider the objection of difficulty. If Saint Paul did it, we should follow in his footsteps.

FATHER LE BEAU (*Saint Paul, Minnesota*): In contrast, may I cite my own teaching experience. I have been teaching this doctrine for ten years. I have taught it in colleges. I have taught it to the Sisters, the same group two or three times a week. But I have preached my heart out to people and I must say that I didn't get anywhere. I don't know why. Perhaps it was because I could not meet with them often enough.

I had one student for about four years and I thought he was a good student. He listened to the talks given in Saint Paul last year by Mr. McGuire. I saw him one day after a meeting and he remarked to me: "The trouble with Mr. McGuire is that he presupposes too much. He thought we all knew about the Mystical Body." That was one of my own students for four years.

FATHER O'LEARY (*Altoona, Pennsylvania*): One of the reasons for the apathy among our Catholic laity towards participating in the apostolate of the laity, or in other words, participating in Catholic Action, comes from the very fact that we priests are the ones to blame.

We are trying to bring out in this conference the fact that we have been right along stressing the nonessentials. Love of God is not so much receiving things from God as it is giving a return to God. And this is realized in the Liturgy of the Church, the holy Sacrifice of the Mass. Yet we go along stressing novenas and getting large crowds to devote themselves to this, that and the other saint and even the Sorrowful Mother. I don't say that they are wrong. These practices are permitted or at least tolerated by the Church, but we are putting the emphasis I think on the wrong things. Whereas we should emphasize things like Confirmation and the priesthood of the laity and the Holy Sacrifice of the Mass: liturgical worship in general.

One of the Holy Fathers, I think it was Pius XI, in one of his encyclicals, says that the Orations and the feasts of the liturgical year and following the liturgical seasons are more important and have more effect on the laity than the weightiest pronouncements.

And I agree with one of the Fathers here that it is not too difficult to talk about the Mystical Body or its doctrine. To grasp it I don't think it is necessary for every Catholic lay person to be a theologian. I think if people would follow the Missal and understand what is meant by the Liturgy and liturgical worship, and what it means to love God and to live a Christian life by making a daily offering of ourselves at Mass, as we have been told

so many times at these meetings, they would grasp these things without too much weighty explanation.

Last night Monsignor Hillenbrand made some reference to the "learned obscurity" in which we have placed the Liturgy and the liturgical movement. I think it could be made more popular if we got away from popularizing the things that are really nonessentials in our Catholic life.

Speaking about novenas, there is one which is certainly in accord with the letter as well as the spirit of the Liturgy, and that is the one in preparation for the feast of the Pentecost, the novena in honor of the Holy Ghost. In many places I don't think it is observed at all, perhaps because it might conflict with Our Mother of Sorrows or some other saint. Perhaps that will help to explain why some refer to the Holy Ghost as an unknown God. Anyway, I offer it as just a thought for consideration.

ACTIVE CHAIRMAN: We must now bring this session to a close. I first wish to thank, in the name of all here, the two speakers who prepared such splendid papers, also the discussion leaders, and those who have spoken this evening from the floor with such helpful remarks.

MONSIGNOR MORRISON: We will close the evening now with Compline, the official night prayer of the Church. Please recite your part without hesitation.

(*With the recitation of Compline, the meeting was recessed until the following day, October 23.*)

October 22

Morning Session — Parish Worship: The Mass

THE SESSION was called to order by The Right Reverend Monsignor Joseph P. Morrison, who introduced the Reverend Paul Bussard, active chairman.

MONSIGNOR MORRISON: A committee has been appointed to formulate appropriate resolutions expressive of the meaning and intentions of this conference, to be presented for your approval at our final meeting. On that committee are Father John McCrystal, of Covington, Kentucky, Father Harold Collins, of San Francisco, Father Walter LeBeau, of Saint Paul, Father Jos. O'Leary, of Altoona. Father McCrystal comes from the South; Father Collins from the Far West, Father LeBeau from the Middle West, and Father O'Leary from the East; so we have everybody represented. Will that committee please meet immediately after this session? Monsignor Cunningham, our honorary chairman, is evidently detained. We will begin the meeting with prayer.

(*Prayer*)

MONSIGNOR MORRISON: Father Paul Bussard of Saint Paul, Minnesota, will take over the meeting. Nobody has done more to foster the liturgical spirit in their country than he has through the "Leaflet Missal," which he edits; so I am sure all of us feel happy as well as honored to have him with us today. Father Bussard.

ACTIVE CHAIRMAN: Without wasting any time I shall introduce Father Ellard, who is going to speak to you on the Social Character of Eucharistic Worship. He is best known to you, perhaps, for his recent book, "Men at Work at Worship." I am happy to introduce Father Gerald Ellard, S.J., of Saint Mary's, Kansas.

FATHER ELLARD: In face of the facts that the entire liturgical (and ascetical) life of Christians revolves about the Eucharistic sacrifice as about its lodestone, that in the speech of the Orient, the word *liturgy* means quite simply "the Mass," it will be understood with what sentiments of unworthiness I approach the task assigned me of giving the laity at this Liturgical Week some exposition of this exalted theme on which to build in our subsequent considerations. May Christ, Whom Saint Paul called our Liturgist, be also the Light of our minds in this undertaking we all assume together.

By "Eucharistic worship," then, to begin by defining our subject-matter, we do not mean the worship *of* the Holy Eucharist, as great as were that theme, but rather we mean the worship of Almighty God *by means of* the Eucharist, the Church's peerless instrumentality for

fulfilling that primary human task of which Father Kennedy spoke to us so eloquently yesterday. The worship, we say, of Almighty God, Alpha and Omega, for Eucharistic worship does not stop at Saint or Seraph, at Christ's loveable Mother or at the man, Christ Jesus, but "through Him and with Him and in Him," as the Canon of the Mass has it, we render our homage to the Lord of All.

Sacrificial Worship. Eucharistic worship is sacrificial worship, is worship, that is, by means of sacrifice. The rite of sacrifice, by common consent of all mankind, was always reckoned the highest expression of religion. That orthodox Jews have a Wailing Wall in Jerusalem is to lament that their sacrificial worship exists no longer. And nothing so tellingly indicates the unnatural (not to say irreligious) origin of the Protestant sects as their rejection of sacrifice. Of *our* sacrifice the Council of Trent tells us: "No other work can be performed by the faithful [we note that this includes laity as well as clergy] so holy and so divine as this tremendous mystery," (Session XXII). The holiest work within the reach of our lives here on earth, then, is sacrifice. Let us say something of sacrifice in general, and then, in particular, of our Eucharistic sacrifice.

It is usually assumed that there is something very obscure and difficult in the notion of sacrifice. Perhaps the reason is this: It is a defined dogma that the Eucharistic sacrifice reenacts in an unbloody manner the sacrifice of the Cross, but it is not revealed *how* this is so. Consequently theologians for centuries have sought, and are indeed still seeking, to penetrate this mystery. With the multiplication of explanations proposed by author after author, with an increasing refinement of intricacy, the rock and pillar of fact can be obscured in the surrounding half-light of theories. I do not think it is an exaggeration to say that Catholics know that the Eucharist is Christ's sacrifice all over again, but without knowing just what sacrifice itself is, and that they realize hardly at all that the Eucharist is also *their own* sacrifice, or what that truth could mean in their lives.

Sacrifice is treated by Saint Thomas (*Sum. Theol.* II-II, Q. 85), and theologians generally, and the same is true of the lettered and unlettered theology of man's religious nature everywhere, as being an external gift which is offered to God in token of self-oblation. The Angelic Doctor thus derives the concept from the very nature of man: "Natural reason tells men that he is subject to a higher being, on account of the defects which he perceives in himself, and in which he needs help and direction from someone above him: and whatever this superior being may be, it is known to all under the name of God. Now, just as in natural things, the lower are naturally subject to the higher, so too it is a dictate of natural reason in accordance with man's natural inclination that he should tender submission and honor, according to his mode, to that which is above man. Now the mode befitting to man is that he should employ sensible signs in

order to signify anything, because he derives his knowledge from sensible things. Hence, it is a dictate of natural reason that man should use certain sensible things, by offering them to God in sign of the subjection and honor due to Him. . . . Now this is what we mean by sacrifice, and consequently the offering of sacrifice is of the natural law." (Translation quoted from *The Summa Theologica of Saint Thomas Aquinas;* London: Burns Oates & Washbourne; 1922; XI, pp. 78 sqq.)

Of the interior gifts symbolized by the exterior gift, Saint Thomas says clearly: "There is first his soul's good which is offered to God in a certain inward sacrifice by devotion, prayer, and other similar interior acts, and *this is the principal sacrifice.* . . . The sacrifice that is offered outwardly represents the inward, spiritual sacrifice, whereby the soul offers itself to God." Thus "the offering of a sacrifice is measured not by the value [of the external gift], but by its signification, for it is done in honor of the Sovereign Ruler of the whole universe."

We serve God, then, by giving Him a gift that stands for ourselves. When the creature lifts his eyes to the Creator, his natural sentiments are compounded of adoration (He is the Lord our God) and thanksgiving (every good and perfect gift is from above) and petition (give us this day our daily bread), and reparation (blot out my iniquities, cleanse me from my sins), and the sum-total, in whatever proportions these sentiments are mingled, adds up to love. Now, the natural language of love, at all cultural levels and at all age levels, the natural language of love is gift-giving. The child boldly asks the parent for money wherewith to buy him or her a gift, and the gift, when offered, may be a shining rubber ball or a rag doll, but even such a gift is true to the sound instinct of our nature, that the gift, as a token of love, be something most *precious to the giver.* Budding affection can be expressed by sweets or flowers (say it with candy, say it with flowers), but when a man first offers a woman a diamond ring he is giving her a gift that is precious in itself, but a thousand times more precious for the greater gift of his love which it symbolizes. Yes, love speaks best by gift-giving, and in all gift-giving are verified the poet's conviction: "The gift without the giver is bare." If we dwell on this, it is because we deem it, from the psychological point of view, the most important aspect of Eucharistic worship.

When in God's unsearchable love the redemption of fallen man was decreed, it was determined that the purchase-price to be paid by the God-Man to God would be a sacrifice, a human sacrifice, self-sacrifice unto death. Calvary was the answer, and the crimsoned glory of that gift was enough to ransom a thousand worlds. But when about to depart from us in His corporeal form, Love Incarnate, "because His own Priesthood was not to be extinguished by His death" (they are the words of Trent we are quoting), "that He might leave

His own beloved Spouse, the Church, a visible sacrifice, such as the nature of man requires," (Session xxii.) He gave us that Gift without peer, sacrificial worship, which is happily not complete without Communion in His Body and Blood. Is it any wonder that our name for it is *Eucharist*, which means a show of gratitude?

Paganism had its countless altars, Israel its one holy altar: ransomed humanity, too, will be gathered about the altar, not in one place only or on appointed days, but daily from the rising of the sun to the going down thereof; like children are our hands enriched, that we may give of *our* gifts, *our* offerings, typified in *our* bread and wine, a holy and unspotted sacrifice, the Body and Blood of the well-beloved Son. The Gentiles' temples were forever closed to the people; none but the priest dared enter. The Temple of Jerusalem admitted lay-worshippers, who were having a sacrifice offered, to the outer courtyard, that they might put their hands on the heads of the victims, but into the Temple proper the people did not penetrate. The Christian sacrifice, how differently! is offered in spacious temples, where the whole people, as embodying the deathless priesthood of Christ, and acting through the ministerial priesthood of those in Holy Orders, perpetuates His sacrifice — and theirs. None durst be absent, "lest," to borrow an argument of the early Church, "lest any man diminish the body of Christ by not assembling, and cause the body of Christ to be short of a member" when making its oblation. (R. H. Connolly, *Didascalia Apostolorum;* Oxford; Clarendon; 1929; p. 124.) None durst stand empty-handed; that is, none dare stand by without making that offering of self symbolized in the external gifts on the altar, or the modern coin-equivalent in the collection-plate, because, as Pius xi said in words used long since by Saint Cyprian: "The Sacrifice of Our Lord is not complete . . . unless *our* offerings and sacrifices correspond to His Passion" (*Mis. Red*). This is the one, holy, Catholic, and apostolic Eucharistic worship of God, by Christ at once and Christians, by priest at once and layman, by white man at once and Negro, by banker at once and butcher, one and all associated with Christ in that work than which (Trent tells us) none is holier, more excellent.

Necessity. We are invited to weigh for a moment the necessity of our Eucharistic worship. Of course, necessity becomes relative with God. Absolutely speaking, our redemption need not have been won by sacrifice, nor the application of those merits to souls have been made to depend chiefly on our sacrificing and communicating. The existence of some fifty thousand Catholics in Japan for well over two hundred years without priest or sacrifice is witness that "naught is impossible with God" (Luke i. 37). But our hearts tell us, and our minds tell us, that for the *well-being* of Christ's Church this worship by sacrifice is necessary with multiple necessity. It is demanded first by God's honor, for only in the Eucharistic sacrifice does God receive

homage that is worthy of Him: *Per Ipsum . . . omnis honor et gloria.* It is demanded, again, by Christ's priestly office: "Thou art a Priest forever" (Heb. v. 6) was not heralded from eternity with only the first Mass on Calvary as its fulfillment. We have already quoted the solemn words of Trent that the very nature of man demands a visible sacrifice, and, to narrow the argument down to our own lives, we all know that bringing forth the fruits of the Christian life is facilitated most of all by our "eating the sacrifice," as Saint Paul said, by our eating the Flesh of the Son of Man and drinking His Blood (John vi. 55). So we joyously frequent these mysteries, knowing, as the Missal says, "every time this commemorative sacrifice is celebrated, the work of our redemption is enacted" (Silent Prayer, Ninth Sunday afternoon Pentecost).

Social Character. Is Eucharistic worship social? All sacrificial worship is social in the sense that it is performed *on behalf of* the group, or society, causing its celebration. The Eucharistic worship of Christians is social in a far higher, for more transcendent sense, in that it is the worship of Christians-in-Christ. The very manner in which the word, "priest" (*ἱερεύς, ἀρχιερεύς, sacerdos*) was restricted in its use by the primitive Christians shows their vivid consciousness of group association with *the* Liturgist, Christ (Heb. viii. 2) (S.v. Dunin-Borkowski, *Die Kirche als Stiftung Iesu, Religion Christentum, Kirche*, II; 1913; 55–70; I am quoting this at second hand from J. A. Jungmann, *Die Liturgische Feier;* Regensburg: Pustet; 1939; 26–28). The word, as the late scholar, Dunin-Borkowski has shown, had, in both pagan and Jewish usage, meanings the Christians would not predicate of any save Jesus Christ alone. The Hellenic pagan priest at his shrine exercised *his own* priesthood, offered *his own* sacrifices. The Jewish priest, by God's direction chosen from among the man of the Tribe of Levi, really mediated between God and men. After Calvary's all-embracing (that is, Catholic) sacrifice, Christians would not use such language of any but the one Mediator between God and man, Himself man, Christ Jesus (I Tim. ii. 5). Christ they saw by God's revelation as

> always living to make intercession for us . . .
> the High Priest fitted for our needs,
> holy, guileless, undefiled,
> set apart from sinners,
> and made higher than the heavens . . .
> Who hath taken His seat at the right hand
> of the throne of Majesty in Heaven
> as Liturgist. (Heb. vii. 24–viii. 6.)

And so their prayer and worship went Godward *through* Christ, God's Son, but *our* Lord, and our *Liturgist.*

But Peter had called the first Christians "a chosen people, a royal priesthood, a holy nation" (I Pet. ii. 9), and the aged Seer of Patmos

thrice thanked the Goodness that had made Christians to be a kingdom and priests (Apoc. i. 6; v. 10; xx. 6). In the face of this inspiriting teaching that they, the whole Christian body, were to be built up as living stones "to be a holy priesthood" (I Pet. ii. 5), the early Christians spoke of the Church *as having a priesthood*, and they meant that of Christ operating in and through the Church, that is, in and through themselves. It was more than one hundred and fifty years after Christ's Ascension into Heaven before Christians brought themselves to use the word "priest" of a mere man, albeit empowered by the consecration of Holy Orders to impersonate, in visible manner, so to speak, the one true Liturgist in Whose Liturgy *socia exultatione concelebramus*.

By way of emphasizing the intrinsically social character of our Eucharistic worship, we might mention this one fact that cuts across rites and cultures. With the introduction of "private Mass," of Mass completely stripped of all external public features, Mass that is offered for a "private intention," so to speak, by a lone priest in a corner, the very same plural form and social text is prescribed as if all Christendom were there present, and, indeed, the server *must* be present to typify that company no man can number, the lay-worshippers everywhere.

Various Forms Adopted. It would be easy to lose ourselves in the broad savannahs over which the second part of our theme ranges. One could point out the gradual evolution from primitive simplicity and uniformity of design, if not of detail, to wide diversity of usage and the subsequent restoration of regional uniformity by the imposition of the customs of the metropolitan cities of Antioch, Alexandria, Byzantium, and Rome. It would be instructive to illustrate how the inner law of popular participation in Eucharistic worship led to the adoption of so many different vernacular languages at the altar, and how the words of consecration are still being said in a score of tongues. It would be tempting in this connection to speculate what course Mass-history would have taken if the Germanic peoples also had had a written language when they were incorporated into the Body of Christ. It would be encouraging in the collapsing world order of today to recount that the social character of worship has been honored at periods when man's social consciousness was strong, obscured when his sense of society was weak. And it would be most helpful for those fostering corporate worship in our midst to see how active participation in worship issues from worship really understood, rather than from *Motu proprio's*, Constitutions, pastorals, sermons, all manner of external pressure, however loyally received. But such considerations would, we fear, scatter our attention, and rob the foregoing paragraphs of any value they may have for the work here in hand. Suppose, instead, that we take one single item of our Roman Mass, popular or what we call congregational singing,

and illustrate how in case after case the Church has consciously or unconsciously acted on that principle framed by Pius XI in the words: "It is most important that when the faithful assist at sacred ceremonies . . . they should not be merely detached and silent spectators, but . . . should sing alternately with the clergy or choir, as is prescribed" (*Div. Cultus*).

One ought to point out, however, before entering on any consideration of this idea, that this whole problem is created by the tendency of the choral parts to evolve from simple music, which all can sing, to much more elaborate music, which only very few can sing. The problem lies at the very heart of things, and calls for periodic readjustment; we are witnessing such a readjustment in our day.

Social character preserved. The Book of Psalms has always furnished the bulk of the Church's sung prayer. Now there are two methods of public psalmody, one very easy, one much more difficult. The easy method is called responsorial, and consists in having the text sung a verse at a time by a competent singer, with the entire group responding to each verse in some simple refrain. The *Invitatorium* of the Divine Office is the only psalm in Mass or Office now sung in its entirety in responsorial fashion, but originally all our psalmody was responsorial. Gradually there grew up a large body of religious, monks and nuns, whose chief occupation was the rendering of the Office. Psalmody now became "professionalized," so to speak, and the "professionals" brought in the difficult manner of chanting the psalms, called antiphonal, such as we used at Compline these last two evenings. In this method choir answers choir in successive psalm-verses, and the easy refrain has been entirely eliminated. With the adoption of this style, the common people saw themselves for the time being excluded from public psalmody. That was in the fourth century, and John Cassian (c. 360–c. 435) is the first to record the singing of the *Gloria Patri* at the end of the psalms, and it was done, he says, with great gusto by all the bystanders: "*In clausula psalmi omnes adstantes concinant cum clamore, 'Gloria Patri . . .'*" (*De Inst. Coen.* II, 8).

When we later find the entrance procession of the Roman Mass fitted out with what we may call marching music, this Introit was psalmody, sung by two choirs, it is true, but still in responsorial fashion, inasmuch as a fixed refrain (what we call the antiphon) alternated with psalm-verses (only one of which now survives). (Rome itself now sets the example of having more than one psalm-verse sung, in the ancient manner, if the entrance requires more time: cf. Parsch–Eckhoff, *The Liturgy of the Mass;* Saint Louis: Hender; 1936; p. 92.) As the clerical procession slowly wended its way through the length of the church, the people could join in the oft-repeated refrain, or, if that were too difficult, there was still the *Gloria Patri*, as their very own verse, so to speak.

The litany-form of prayer is one of the simplest, and has always been one of the most popular, types of corporate prayer. Usually its content is petition mingled with contrition, and its simple refrains are repeated with tireless zeal, as our popular devotions still witness. That the ancient Christians found delight in their litany-prayer is eloquently testified by the *Kyrie* of the Mass, where we find the peoples' refrains enshrined even after the original petitions have disappeared. Historically and psychologically, as well as liturgically, the *Kyrie* is a people's part in the Mass.

The same is true of the *Gloria in excelsis*, originally a hymn for morning prayers. Its rhythmic style, its short sentences of three or four words, its familiar phraseology, taken largely from Sacred Scripture, all made it admirably suited for popular singing. It is a matter of record that in parts of Europe people have clung to the *Gloria* and the Creed long after they have been reduced to silence by the musicians' art in the other parts of the Mass.

What the ministers at the altar chant in the course of our Eucharistic worship has almost entirely escaped the play of this musicians' tendency. As a consequence these parts, the salutation, *Dominus vobiscum*, Collect, Epistle, Gospel, Preface, *Pater Noster*, and Postcommunion, still preserve in their style the direct appeal to the minds of their hearers. If the barrier of language (the Latin is an unknown tongue to most of our worshippers), is broken down, the people can enter entirely into these beautiful parts of the rite.

The Gradual and Alleluia-Verse, on the contrary, both basically psalmody, early took on such complexity that congregational singing of them was quite impossible. The people had their revenge, so to speak, when later on the Sequence was introduced into this part of the Mass. When almost every Mass had its own Sequence, this, even if in Latin, was in forthright and rhythmic language, often in dialogue, with heavy double or triple rhymes and all set to rousing melodies. As if this did not furnish enough ease for the widest popular participation, the custom grew up, in places, of having the Sequence arranged in triplets of strophes, the first in Latin for the men's choir, the second in Latin for the boys' choir, the third in the vernacular for everyone.

Two of the most forlorn elements in the entire Liturgy are the offertory-anthem and the communion-anthem (called simply *Offertorium* and *Communio* in the Missal), for they are the people's refrains for the psalmody once provided for the double procession, that to the altar with the self-symbolizing gifts at the offertory, that to the table of the Lord for the gift-in-Return at communion-time. As people's parts these are direct, short, dramatic, often exquisitely beautiful. That even these dry bones can breathe new life in a new age is indicated by the experiments now being made with the Offertory Procession, and that in recent papal Masses the *Communio* has

been sung alternately with psalm-verses during the distribution of Communion, which is what the chant was planned for. (On Offertory Procession, cf. *Men at Work at Worship;* New York: Longmans, Green; 1940; pp. 192–193. For latter practice, cf. Parsch-Eckhoff, *The Liturgy of the Mass;* Saint Louis: Herder; 1936; p. 314.)

Our allotted time has elapsed. Have we helped make clear that what Saint Cyprian called the law of Christian praying demands an intelligent, a joyous, a communal participation on the part of all, when we foregather with our High Priest to celebrate the praises of the Lord our God? His will be done on earth as it is in Heaven. Oh, for that active participation by all in our worship now that will signalize it in Heaven!

ACTIVE CHAIRMAN: We have about twenty minutes left for the discussion of this paper, and I am sure I speak for everyone when I say to Father Ellard we are extremely grateful for such a clear presentation of a subject which is of tremendous importance. After the discussion is introduced by Father Mathis, anyone in the audience is invited to make observations or ask questions which will be answered. Come up to one of these microphones in order to be heard by everyone. I have the pleasure of introducing Father Michael Mathis of Notre Dame to begin the discussion on this paper. Father Mathis.

FATHER MATHIS: We are now to take up the discussion of this very rich paper that has been presented to us. We can safely, I believe, keep strictly within the limits of this general topic, since the papers immediately following will deal with specific ways by which the participation of the laity in the Mass can be fostered in particular. I think that the subject we have before us is more basic, embracing those principles furnished by liturgical doctrine or history that are important to have our people know in order that we may bring about a fuller participation by them.

Perhaps I may be allowed to give my own observations first, to get things under way. The one thing that struck me very forcibly in Father Ellard's paper was this: that Christ is our Liturgist, that He is the priest who effects things between those who make the sacrifice, and God. Now I believe if we see that more clearly and make our people see it, it will show probably in a more graphic way our part in the sacrifice.

After all, if Christ makes the sacrifice, that is, effects the sacrifice in Heaven, which He does as the Eternal High Priest, then what we do, as priests, his vice-gerents here on earth, is merely to act in Christ's stead. And what do the people do? They bring the gifts; and thus, in Christ and through Christ and with Christ, they make the sacrifice.

I think this is very clearly indicated in all the accounts, even the earliest ones, of the Eucharistic sacrifice. Unfailingly we find this common picture: as soon as the preliminary prayers are ended, bread and wine and water are brought and the president, that is the head of this group gathered together, offers prayers and thanksgiving and the people respond by saying "Amen." That is, "So be it," which means, in brief, that they agree and assent. Then distribution is made to each one of his share of the elements which have been blessed, which concludes the sacrifice.

With these few prefatory remarks, I now open the discussion to anyone who has either this subject to discuss, or any other directly related to it.

FATHER HUELSMANN: May I emphasize the remarks of Father Ellard? One wonders what would have been the history of the Germanic races had they had a vernacular Liturgy at the time they were introduced to the church. Isn't it a rather striking fact that the only great section of people that never had the Liturgy in the vernacular, or in the old form of the vernacular, is the only great section of people that ever fell into heresy? We have had schism amongst people that had the Liturgy in the vernacular or an old form of the vernacular, but it is generally true that the only set of nations that fell into heresy were those that never had the Liturgy in the vernacular or in the old form of the vernacular.

FATHER MATHIS: Father Winnen, you wanted to speak a moment ago.

FATHER WINNEN: Don't expect anything from one who is only a "pick and shovel man." I only want to say that the people are not to blame. Although I don't see any bench for penitents here, still it is true that we priests are to blame. We don't talk the language of the people! Never mind the question of the vernacular and the Latin. It is not a question of the letter, but of the spirit. Here is what I mean. Take your "Amen." Explain it to the people like this: "Have you ever been to a meeting?" They reply: "Sure." "Well, you know what this means: all those in favor say 'Aye'? Well, in Latin the word is 'Amen.' When the priest has been singing or reciting or collecting offerings, your prayers, your petitions, you say 'Amen.' Generally he is not a good singer, but he would do a better job than all, together; and also, he is God's special representative; so you say 'Aye . . . Amen.'"

We come to the instruction part of the Mass, and we see at the end of the Epistle the words, "Deo gratias." But how many of the people say "Deo gratias?" Why? We don't know why. Why not say to the people: "Here, God doesn't want you to worship Him without knowing what you are doing. Here He sends, first of all, one of His messengers, generally the best ones. He doesn't want to hog the whole show. Now, when He gets through instructing you, isn't it polite to say: 'Thank you'? That, in Latin, is 'Deo gratias.'

"Then God is so pleased with us that He is going to do better still and even come Himself, and you see Him getting ready to speak, and we are glad — we sing '*Alleluia.*' And when His message is about to be announced in the Gospel, what should we say? 'Gloria tibi — laus tibi, Christe . . . Glory — praise to Thee, O Christ.'"

In my African mission (they are all black except their souls) we had in practice the Mass of the Catechumens, and we had first of all the preparatory prayers with the chants and instruction, then only the baptised were allowed to assist, and we politely put the rest out, for the Mass of the Faithful.

Now, I wonder how many people know what the offertory is? However, it is very important, a very important part of the Mass. We talk about offertory, consecration, communion. That's all right, but our people don't *visualize* it. It is our fault. It is not enough to throw notions in front of them. Why don't we pre-digest them? Why don't we get it through our heads to follow God's way as revealed in nature? The mother has a tiny little baby. She has to feed it. Does she take a piece of bread and butter it and put jam on it and put it in the mouth of the baby? No. She eats it. She digests it and she brings it to the baby in the form of nourishing milk. Now the Church is our Mother, and, helped by the Holy Spirit, she nourishes us with only that

food which is good and digestible. Even God Himself, Who couldn't be eaten by man when He wanted to become the food of man, came through a mother, and she spiritually digested the food of heaven and she brought forth Jesus Who was in turn to become our food. Why not treat our people like that?

But, here, about the offertory sacrifice — Father Ellard (a great scholar) himself says that the notion of sacrifice is very difficult. So let us make it easy for the people. You don't need to give all the details. You just tell them to offer something special. Here is what I mean: "You see that little paten there? On that is the Host. Now, unless you offer something there too, you are not 'in the game.' Do you come to buncos? Yes, Father. Well, you know if you don't pay you are not in the game, you can't win the prize. So too at the offertory in the Mass. What are you going to offer? (That is up to the sisters. In school they teach them how.) Well, here, Mary, you know tomorrow morning you go to Mass. I know you are lazy in school. Now, look, tomorrow morning when you go to Mass, before the offertory — well, be ready. The priest is there with the little collection paten. You are offering this: 'Oh, Lord, I am going to do my best today'."

ACTIVE CHAIRMAN: I am as sorry as the audience that we now have to stop a most interesting discussion. Father Connors, however, who is to discuss the next paper, has quite willingly conceded his time to Father Winnen, so we shall hear him again. Father Winnen, wouldn't you be more pleased to discuss it after Father Damasus's paper, which will be on practically the same topic?

FATHER WINNEN: Any time and no time, Father.

ACTIVE CHAIRMAN: I think it will be much better to have the next paper read first, since its subject, Evaluation of Various Methods of Social Participation in Eucharistic Worship, is exactly what Father Winnen had begun to say to us so interestingly.

The author of this paper is Father Damasus Winzen, O.S.B., Professor of Philosophy at Immaculate Conception Seminary, Darlington, New Jersey. I have known Father Damasus a long time and I would like to tell you something about his background. He comes from the Abbey of Maria Laach, which is a famous house of learning in Germany, perhaps the center and source of the entire liturgical movement in Europe. I happened to be there for some months as a guest of the monastery, and in it lived about fifty priest members of the community. Out of this fifty, thirty-five were doctors of philosophy, and they conducted no school except the very small "Liturgical Academy" which I attended. It was rumored about the corridors that Father Damasus was one of the most brilliant among its doctors of philosophy.

It is our pleasure to have him with us today. He has been in the country I think for about two years now. It is with the greatest of pleasure I introduce to you Father Damasus.

DOM DAMASUS WINZEN: In presenting this paper on the evaluation of various ways of social participation in the Mass, I do not speak as a pastor but as an historian who asks this question: "In the past, what has been the classical way of social participation of the people in Eucharistic worship?" I feel that the question is not without practical

importance at a time when so many priests try in so many different ways to lead their congregations toward active participation in the Mass.

Actually we can distinguish five main forms of celebration of Holy Mass; the Pontifical Mass; the solemn High Mass with deacon and sub-deacon; the simple High Mass with one priest, lector, schola, and congregation; the Low Mass, which is an adaptation of the High Mass to the extraordinary situation of a priest who says Mass without a congregation; and finally the *Missa Recitata*, which is a Low Mass wherein the people take over the responses of the server and certain parts of the Ordinary, such as the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei*.

In many churches, all the prayers of the priest are recited by the people or by a lector in a loud voice. There exists, actually, a great variety of ways of celebrating the *Missa Recitata*, the introduction and method of which depends on the decision of the Ordinary, according to a decree issued by the Sacred Congregation of Rites in 1922.

The thesis we propose in this paper is this: namely, that the simple High Mass with one priest, lector, schola, and people is in the history of the Roman Rite the original and the most common way of active participation of the faithful in the Mass (cf. Eisenhofer, "Liturgik," Freiburg Br.; 1933; Vol. II, p. 9) and that, therefore, the various efforts to lead the people to a more perfect participation in the Mass should receive guidance and light from the principles carried out in the simple High Mass. In the simple High Mass the Church herself teaches us that there is an organic order and gradation among the prayers of the Mass. Some of these are put into the mouths of the faithful; some are reserved to the priest; some have to be said in a loud, some in a low voice.

At the beginning of the liturgical revival, we thought that for a Mass to be the more liturgical, a greater number of the prayers of the Mass should be said by the people in a loud voice. Only recently have we discovered that the Church herself has made all necessary arrangements about which parts of the Mass belong to the people, which are reserved to the priest, and which should be said in a low voice. If one follows these rules of the Church, immediately will the clear and simple structure of the Roman Mass become evident to him. The simple High Mass indicates the exact proportion of the activity of the congregation (Cf. Pius Parsch, *Erziehung zur Messopferteilnahme*, in "Bibel und Liturgie," June, 1940).

There can be no doubt that the *Missa Recitata* has proved to be one of the most effective ways of getting the people thoroughly acquainted with the text of the Mass, especially in smaller groups with a higher educational background, as seminaries, convents, colleges, at closed retreats, etc. The *Missa Recitata* is of great prac-

tical value; but, on the other hand, it cannot be denied that in the ordinary parish life, with its usually heavy Sunday morning schedule, the *Missa Recitata* meets with many practical difficulties, especially with regard to the lack of time and the additional burden it imposes on the priests. The majority of our Sunday Masses will for a long time to come remain Low Masses. The question therefore arises, whether we simply have to resign ourselves to this state of affairs, or perhaps find other practicable ways of building up the active participation of the faithful slowly and gradually, without coming into conflict with the rubrics or the practical needs of the ordinary parish life.

I, personally, should like to give one bit of advice in this matter to the pastors as well as to the laity: "*Festina lente* . . . Take it easy!"

During the first part of the simple High Mass, from the prayers at the foot of the altar to the Collect, priest and servers say the prayers at the foot of the altar in a low voice. At the same time the schola sings the Introit. The congregation becomes active only in singing the *Kyrie Eleison*. The *Kyrie Eleison* is a typical congregational acclamation. It is the simple expression of everything the simple man in the street has on his mind at the beginning of the divine worship on Sunday. The *Kyrie* contains everything. Therefore, people are satisfied by just "crying *Kyrie Eleison* and nothing else," says a famous commentator on the Liturgy of the thirteenth century, Nicolous Kabeilas. In many churches, at the children's Mass on Sundays, the children start singing *Kyrie Eleison* in a simple melody during the prayers at the foot of the altar. They are certainly justified in doing so, because a glance at the history of the Liturgy and the present regulations shows that the singing or reciting-together of the *Kyrie* is fundamental for the social participation of the people in this first part of the Mass.

In the second part of the Mass, from the Epistle to the Creed, serving as the instruction of the people, things would be made easier and time saved by adopting the lector and schola system of the simple High Mass. Why not have the lector read the Epistle in English, with a group of four or six or eight members of the congregation reciting the Gradual and the Alleluia, and with the people eventually saying the responsory-versicle, especially the Alleluia?

The responsory method is still clearly visible in the Alleluia of the Mass. The schola says the responsory — the people repeat the responsory; the schola recites one or more verses of a psalm — the congregation repeats the responsory. This method in its great simplicity was very popular and common in all kinds of congregational worship during the first Christian centuries. Later it was pushed into the background by the development of the Gregorian Chant, yielding to more complicated forms, so that the schola more and more took the place of the congregation. Today the time seems to be propitious for

a revival of the responsory method in the social participation of the faithful in the second part of the Mass.

During the third part of the Mass, the offertory, the congregation becomes more active than at any other time. The faithful make their offerings, the priest receives the "*fraternitatis munera*" — gifts of the brethren for the brethren — as their offerings were called by Tertullian. They are the expression of the selfless, brotherly love of the people of the parish. A beautiful and convincing token of the spiritual as well as the social peace of the parish. Couldn't we adopt the method recommended by bishops of other countries, and have at least from time to time a public collection of gifts for the poor of the parish during the offertory, at Christmas for example? According to the idea that the offertory is the people's part in the Mass, the priest confines himself to the brief and repeated exhortation: "*Oremus . . . Orate fratres*," leaving to the initiative of the faithful how to express their personal intentions before God in the offering of the gifts. The prayers of the "little canon" are to be said by the priest alone in a low voice.

In the fourth part of the Mass, the Canon (including the preface), the unity between priest and people reaches its climax. "Remember that the priest does not set out upon this expression of gratitude without first gaining the assurance of the congregation that this act is fitting and just" (Saint John Chrysostom). In the dialogue between priest and faithful which precedes the Preface, the unity of both is firmly established. According to an old tradition common to all the Liturgies, the *Sanctus* should be sung with one voice by people, schola and priests. It would be in perfect harmony with the spirit of the Roman Rite and with the text of the conclusion of the Preface, as in a *Missa Recitata* or when the people sing the *Sanctus* in short and simple melody, if the priest were to wait until the end of the *Sanctus* before he enters the Canon.

After the *Sanctus* the attention of the people should concentrate on the prayers of the Canon, which is the most important part of the Mass. At the *Memento vivorum* and at the *Memento defunctorum* the names of those for whom the Holy Sacrifice is going to be offered could be announced by a lector.

The "Amen" at the end of the Canon has always been considered as one of the greatest privileges the congregation has in the entire performance of the Mass. Because with this "Amen" the congregation "subscribes" to and confirms what the priest has done during the Canon. In the last part of the Mass, the Our Father and the *Agnus Dei* are of special importance for the people. To have the faithful say the Our Father together is a custom common in the Eastern Liturgies. The Roman Liturgy never adopted it. Nevertheless, there is certainly no objection to the people saying the Our Father when participating in a Low Mass. The *Agnus Dei* has been introduced into

the Mass to accompany the act of the fraction of the Host and is, at the same time, the preparation of the people for receiving holy Communion. Therefore the *Agnus Dei* recommends itself for singing or recitation in common, the more especially by its simple and comprehensive wording.

Particularly important for the Mass as a community action is, finally, the *Ite Missa est*, the official dismissal of an officially summoned public gathering of the free citizens of the City of God. It should always be said in an audible voice and so answered by the congregation.

The principles of the simple High Mass might serve, too, as a guide for all those who in following the Low Mass of a priest find it difficult to get in all the prayers of the Mass and who, in trying to do so, are not able to follow with understanding and recollection. They can easily dispense themselves from many of the prayers. They may, for example, concentrate first upon the *Introit*, then say the *Kyrie* and the *Gloria* with the priest. After that they may turn to the prayers of the Mass and stay there from the Collect up to the Creed or the Offertory and Secret. Then they may follow the Preface, the Canon, and the Communion parts of the Mass in the Ordinary, and before receiving holy Communion, read attentively and slowly the communion versicle which gives them the spiritual light in which they receive Christ's body.

The whole idea of the social participation of the faithful in the Mass is summarized in the following words of Saint Chrysostom, with which we conclude this paper: "Great, indeed, is the power of the Church in her liturgical assemblies. Consider how the force of her prayers freed Peter from his chains, and opened the mouth of Paul. These prayers are of no little value to those in higher orders and they help the candidates for the priesthood at their ordination. There is, morever, no barrier between the priest and those whom he serves; certainly not when one considers the celebration of the sacred mysteries. All are admitted on an equal footing — not as in the Old Law when priests and people ate at a different table; for now the same body and the same precious cup are offered to all. Priest and people unite in intercessory prayers for the infirm of body and of soul, prayers replete with mercy; and in the holy sacrifice itself, what is the meaning of the *et cum spiritu tuo* if not a reciprocal intercession on the part of priest and people? The great act of thanksgiving [known to us as the Canon], is common to both. Remember that the priest does not set out upon this expression of gratitude without first gaining the assurance of the people that the act is fitting and just. Why wonder that the people join with the priest, when one reflects that they unite their voices with those of the angelic choirs in ringing the *Sanctus?*

"I say these things so that everyone, and in particular the laity,

may understand that we are all members of one body, since we differ from each other only as do the members of such an organic whole. Everything should not be left to the priest; rather, all should have at heart the interests of the entire body of the Church. Bear in mind the attentive ear that was given to the laity in apostolic times, as for example in the choice of Mathias and of the seven deacons. The Church is a spiritual empire, not determined by a hierarchy of titles, but by the duties and the cares that superiors are willing to undertake. For all are to dwell in the Church as in a home; their affections are to be as those of a single person — and just as there is one baptism and one table and one font and one creation, so too, there is one common Father!"

These are the words of one of the most venerated among the Fathers of the Church, the Patriarch of Constantinople and of Antioch and the greatest "liturgist" of the Eastern Church. May I ask you one question: Is the spirit expressed in these words the perfect realization of the most noble intentions of the people of this country, or is it not?

ACTIVE CHAIRMAN: I can see that I didn't overestimate. We have a few minutes and I am sure there are many of you who wish to say something. The discussion leader here is Father Vincent Conners, C.P., of West Springfield, Massachusetts.

FATHER CONNERS: If there are any matters for discussion I think it would be advisable that those of you who have remarks to make should proceed right away without any comment from me on Father Damasus' paper. Please do not hesitate to rise and make your remarks and discuss the points that Father Damasus has made. I see a hand raised in the back. Monsignor Hillenbrand. Will you please come up to the front and speak through the microphone?

MONSIGNOR HILLENBRAND: I would like to make a few remarks on Father Damasus's paper this morning. I think he did not sufficiently distinguish all the way through between the *Missa Cantata* and the dialogue Mass. I think the remarks which are applicable to the sung Mass are not applicable to the dialogue Mass and the recited Mass. That is the first confusion that arose from his paper, I think.

The specific point I want to raise is this — I don't think we need to cast any aspersions on the laity's reciting the prayers at the foot of the altar. We might question whether it is wise that the latter have been tacked on, but they are there, and they are there officially, and they are part of the Mass. I don't think it introduces anything foreign to the sung Mass, when you have a dialogue Mass, I don't know anything at all out of order there, because there is no confusion and the priest can go slowly enough so that the people can recite their own parts with him.

I didn't like, either, the idea that we should leave the offertory for people's private devotion. I fear we would slip back again into the same old difficulties. The offertory was originally a procession in which the people brought up their gifts. Would to God we could restore it as such! During Low Mass the people recite their parts along with the priest, recite them out of their

Missals, following the priest, and if they have a Missal they might just as well read the Offertory prayer as indulge in any private prayer.

About the *Agnus Dei* and the tremendous stress given it, I don't think historically that can be defended. The *Agnus Dei* wasn't introduced until about the seventh century by Pope Sergius to provide the people with something to sing while the priest was breaking the bread. It has been reduced in length because the breaking of the bread is very short now; but earlier this was an acclamation by the people. The last remark I make is this: the liturgical movement isn't something contrary to the spirit of the Roman Rite. The Roman Rite has existed all these many centuries. It was meant for the people. The people drifted away from it. The burden of the liturgical movement is to restore it to the people. It is just as simple as that, and any criticism that the liturgical movement is running away from the spirit of the Roman Rite is quite out of place. The only reason we have the liturgical movement is to give back to the people an intelligent, active participation, and that is founded upon the bed rock of what the Pope wants.

DOM DAMASUS: I am very grateful for these remarks because they give me the opportunity to make some clarification or distinctions which perhaps I was not able to make in my paper.

First of all, the *Missa Recitata* as such is approved, I think, by the Sacred Congregation. There were some difficulties at first, but it is as such approved, and I don't see any objection to having it said in smaller congregations of people united in the same spirit and in the same education. I don't object at all if this *Missa Recitata* is said in the seminaries and such like. What I wanted to say was only this — that the *Missa Recitata* is not exclusive, not the only way in which the people can participate in the offering of the Sacrifice of the Mass. There are other ways which we can discuss later. Meanwhile I would like to hear what the pastors have to say about it. The *Missa Recitata* as such takes a longer time, and I am not sure if this time is at the disposal of all the parish churches on a Sunday morning. It is available, of course, in a seminary. I only wanted to say, there are those who perhaps have difficulties with the *Missa Recitata*, and I would like to see suggestions for a freer method of participation by the people in the Mass. I wanted to say (and surely no objection can be made) that the *Missa Cantata* is historically the classic way. The *Missa Recitata* as such was only brought in some ten or twenty years ago, because the idea was to give the people a share in everything the priest does during Mass.

My only statement is this, that historically this cannot be proved, even the contrary can be proved easily. There are prayers for the priest and there are prayers for the people, and this is the spirit of the Roman Rite throughout the centuries.

Now, about the Offertory. During it, I say, the original idea was that the offertory prayers were left to the people and to the initiative of the people. Therefore, the priest confines himself to saying aloud: "*orate fratres*." Now, of course, I personally would not like it if during this offertory the private devotion of the people would consist in saying this or that prayer which has absolutely no relation to the offertory. I am thinking rather of a well instructed congregation (and I think that those who are present here tonight are of that kind) that really knows the meaning of the offertory and wants to join in and make their own oblation during it with everything they have in their hearts, with all their sufferings and everything they want

to bring before the altar of God. Now, I don't consider an active personal individual oblation or offering during the offertory as at all irrelevant. I don't consider irrelevant either, prayers for the mother, father and brothers and sisters during the offertory, including them in this holy sacrifice. I can not consider this act as an act of private devotion which we should have to avoid. What I would deprecate is this: if our liturgical movement should come to a state in which the inner fervor, the personal fervor in the heart of the faithful would be made impossible, ruled out because of the slavish effort to follow every jot and tittle of the text. Our fervor can be personal, and still be joined in the great general trend of this offertory of the Mass.

My object in this little paper was to defend those who are interested in simplifying things for our parishes. I personally must say that everything Father Winnen said here today was absolutely and deeply appealing to me. But I am thinking now rather of the pastor who knows that the average of his congregation is simply not able to follow all these different prayers of the Mass. This I admit would of itself not be a conclusive argument, but the point I make is that they are not supposed to follow them, numerically at least.

They should be confined to the fundamental parts; and therefore I stressed the *Agnus Dei;* and as to the antiquity of the latter, compared for example with the three prayers preceding holy Communion, even if it is only of the seventh century, it comes out with most of the laurels! In short, the *Agnus Dei* is a very simple summarizing of the general attitude of the congregation and was introduced as a preparation for the latter's reception of holy Communion.

To conclude: my only plea is: make the Roman Rite accessible, simple, monumental. If you do this, you will really see that the Roman Rite is made for a congregation, not the congregation for the Roman Rite.

MISS ADÉ BETHUNE (Newport, Rhode Island): Somebody said yesterday, I think it was Monsignor Hellriegel, that there were four characteristics to the Mass. The Mass is a sacrifice. It has to be interior sacrifice, but it has also to have an exterior form, and also it has to be social and it has to be personal.

I think sometimes if we emphasize too much the one, we forget the other. If we emphasize the external, we are apt to forget the internal idea. I know we have forgotten very much the social aspects of the Mass, but I think it is not necessary to exaggerate it at the expense of the personal aspect.

As a matter of fact, it must be nearly always merely a means of furthering the personal application, because what is personal is greater than what is merely individual, and it really unites people even more than the impersonal social aspect which can be compared to the exterior.

The exterior and the social are meant more as a means to attain the interior and personal ends. I think this is perhaps what Father Damasus had in mind when he said that, at the time of the offertory, we should be free to apply this offertory to our own personal life. If we keep busy all of the time making a lot of noise with the other people we forget what is going on.

MONSIGNOR MORRISON: I hope we have more of such fruitful discussion and I think I speak for the "average pastor" in making this statement.

I should like to invite any Master of Ceremonies present to come up here after we adjourn, for a private session of our own. After all, we are the backbone of the liturgical movement.

It is 12:00 o'clock. We will adjourn.

(*The meeting was recessed, with prayer, until 3:00 o'clock, p.m. on the same day, October 23.*)

Afternoon Session — Parish Worship: the Mass (Continued)

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, substituting for the Reverend John Monaghan as honorary chairman, and the Reverend Gerald Picard, active chairman. The meeting proceeded as follows:

MONSIGNOR MORRISON: We will open the meeting with prayer.

(*Prayer*)

MONSIGNOR MORRISON: We now turn the meeting over to our very good colleague and friend, Father Picard. Father Picard for many years has been a pioneer in the work of the Liturgy and the ceremonies in our Archdiocesan Seminary. Father Picard.

FATHER PICARD: Lest, perhaps, we might be inclined to believe that the subjects discussed here up to the present time have been too academic, too theoretical, probably too speculative, we come this afternoon to the consideration of the ways and means in which we can put into practice the various subjects that have been dealt with so far. So, without further ado, I shall call on the first speaker here this afternoon. According to the program, the first paper was to have been read by the Right Reverend Monsignor John M. Belford of Brooklyn, New York.

Monsignor Belford unfortunately is detained home by illness, but not wanting to be entirely absent, I might say, we have in our midst here Father Schreiner, who comes from Brooklyn and who represents Bishop Molloy and who comes with Monsignor Belford's paper. However, our limited time unfortunately will not allow us to hear it.* In the meantime we were fortunate enough to secure the services of a very capable man, Father Curran, Pastor of Saint Joseph's Church, Halifax, who has written a paper bearing the same title as the one that Monsignor Belford prepared, "Efforts to Introduce Parish Participation in Holy Mass," and it is my privilege now to introduce to you Father Curran of Halifax, Nova Scotia.

FATHER CURRAN: The object of the present paper is to tell of efforts expended over a span of years to introduce parish participation in Holy Mass. In order that proper appreciation be had of the reasons underlying the apparently infantile character of some of the ideas mentioned, to facilitate and develop participation in the Mass we should have recourse to God the Holy Ghost for light to understand that the faithful have to be led to a knowledge of divine things as

* We are happy to include Monsignor Belford's valuable paper in this volume. It appears on page 135.

little children. "O Holy Spirit we humbly implore Thee to be with us always so that in all things we may act only under the influence of Thy holy inspirations."

Efforts to interest the faithful in participation in the Mass must necessarily be founded upon an all-absorbing devotion to Holy Mass, a devotion which makes of the Mass the dominating thought in one's entire Christian life, the central and most prized privilege of the priesthood, the greatest prayer within the offering of the faithful, and the most pleasing of all the acts that can be offered to God.

He who sets out to persuade others of the incomparable excellence of Holy Mass must be on the alert often to hear Mass himself. By this is meant that the apostle of Holy Mass, if he be a priest, should, if reasonably convenient, prepare for his Mass by assisting at an earlier Mass, make his thanksgiving by following a Mass, and unite the prayers of the Divine Office to the prayers of the Great High Priest renewing His oblation on Calvary.

This paper on the various ways and means used at Saint Joseph's Parish, Halifax, Nova Scotia, to obtain better participation in Holy Mass is divided into the ways and means of (a) prayer, (b) instruction, (c) participation through Holy Communion, and (d) ideas for increasing attendance at week-day Mass.

Prayer. Every Sunday after having prayed for the dead of the week, priest and people in our parish church recite together one Hail Mary that "growth may be made in knowledge and love of week-day Mass." Devotion to Our Lady in regard to everything Eucharistic is basic. By this devotion we get to know that it is only through union with Mary and in imitation of her dispositions at the foot of the Cross that we can begin to offer, or to co-offer, the Mass in a manner perfectly pleasing to God. By way of enlisting Our Lady's cooperation, what we publish on Sunday is prefaced by this statement: "All the announcements, sermons and exercises of today are under the protection of the Immaculate Heart of Mary."

From time to time we encourage the faithful to pray at Mass for "a better knowledge and love of Holy Mass." So that the multitudes flocking to the Holy Sacrifice during the Season of Lent may not lose the spirit of Mass-attendance with the coming of the Resurrection Day, all through Lent a Hail Mary is recited with the congregation for increased devotion to Holy Mass. That the communal spirit may be developed we urge all in church to pray for each other. When the parish family is assisting at the Holy Sacrifice all members should ask God's blessing upon each other.

Instruction. Sermons on the liturgical structure of the Mass are frequently given. The excellent work, "The Mass Liturgy," by Boeser-Cannon was used as the source of a series of instructions. The weekly Holy Hour affords splendid opportunities for sermons on the various parts of the Mass and the requisite dispositions for

participating therein. We conduct a Holy Hour every Friday, acting on the principle that the more we sanctify the Friday, the more we shall sanctify the Sunday; because every Friday is as another Good Friday and every Sunday is as another Easter Sunday.

Convinced of the value of the visual in education, we have enlarged Mass-charts in the vestibule of the church, the one published by the Queen's Work and prepared by Father Puetter, S.J., and the other, the design of a Benedictine Father. The faithful are frequently advised, when time permits, to familiarize themselves with the lessons taught by those two charts.

We have placed at the disposal of the people copies of the admirable booklet "How to Understand the Mass" of Dom Gaspar Lefebvre. This book also served as a text for the children of our Sunday School. Several times the teachers have given explanations of the ceremonies and parts of the Mass depicted on the cards of a thirty-view set published by "The Mass Crusade" group of Toulouse, France.

Film slides on the Mass have been found the most effective of all helps in giving a practical knowledge of the Mass to children. For years I have been experimenting with film views. The best film series on the Mass discovered so far is one prepared by the *Cinéma dans les Oeuvres* of Paris, under the title of *la Messe aimée, comprise et vécue* ("Holy Mass loved, understood, and lived"). The pictures bring out perfectly the standard liturgical teachings on the Holy Sacrifice revealing the dispositions with which one should participate in the various prayers and instruction-parts of the Mass and in the sacrifice-offering, the sacrifice-banquet. Early each fall, after the opening of school, the children are given an opportunity to witness a showing of these Mass pictures.

The "Leaflet Missal" has become a regular feature of our parish life. Every Saturday three hundred copies of the Leaflet Missal published by the Catholic Center, Ottawa, and obtained for one cent a copy, are distributed in the Church. These are made available to the congregations at all the Masses on Sunday, thus assuring the following of the Mass with the celebrant by twelve hundred people. It is such a consolation to have practically every worshipper "praying with the church" by means of the official Mass text.

The cost of the Leaflet Missals is met once a month by offerings deposited by the people as they go out of the church. Baskets attached to a breast-high standard, with the words "Leaflet Missal" enscribed in large letters on the cross-bar, are held by the ushers at the church exits. This method amply suffices for the twelve-dollar-a-month cost of the three hundred copies.

Our latest liturgical aid, introduced only a few months ago, consists of a short explanation or commentary on the text of the Sunday Mass, given each Saturday evening in conjunction with the regular

weekly devotions in honor of Our Mother of Perpetual Help. The priest who conducts the services invites the people, who hold copies of the Sunday Leaflet Missal in their hands, to follow his commentary. Attention is particularly directed to a more enlightened understanding of the *Introit*, Collects, Secrets, and Postcommunions. Almost invariably the lesson given on the Postcommunion includes a reminder about the advisability of receiving Communion at the Mass the following day. The very wording of the Postcommunion text supposes that all at Mass have received the Body of the Lord. Inspired by the many invaluable articles appearing in "*Orate Fratres*" we have tried our best to get the faithful to participate in the offertory of the Mass by the gift of their complete selves, giving to God their time, their talents, their energies, their sufferings, their privations, and their work.

At judicious intervals in our Sunday announcements and by means of our parish bulletin, we advise that contributions at the offertory be made in a symbolic spirit — the gift to represent the giver. Where formerly the offertory procession was customary, today the money gift replaces the offering of bread, wine, and fruits of the earth. Our collectors at Mass on Sunday deposit the contents of their baskets in a large box within the sanctuary so that the offerings of the faithful may be the more closely united to the Victim on the altar. In harmony with this idea the teachers were instructed to remind the children as they left the school Friday afternoons that their money offering at the collection on Sunday would be a sign of the sacrifice of the childrens' selves to God, in union with the sacrifice or oblation made on the altar by the Supreme High Priest.

Several times since witnessing the dramatization of Henry Ghéon's morality play, "The Mystery of the Mass," at the National Eucharistic Congress of Quebec, I have described the impressive offertory scene in the play where representatives from each of the professions and the avocations of life, with tools and accessories of office or duty in hand, dedicated themselves and their work to God. Surely the Mass becomes "Our Mass" when everyday life enters so intimately into it!

In obedience to the counsel of Saint Paul to Timothy, the priests on our staff make a cardinal principle of preaching the Mass, the entire Mass with Communion, in season and out of season: reproving the delinquent and lukewarm; entreating, begging, by varying methods of approach, parents and children, young people of both sexes, scholars and workingmen to sanctify their lives through Holy Mass. Someone has beautifully said: "There is no greater person in all history than Jesus Christ. In Christ there is no act more outstanding than His Sacrifice on Calvary. Because Holy Mass is the re-enacting of Calvary there is nothing greater in all the world than the Mass."

To make the people "Mass-conscious," if we can with literary

propriety employ the term, should be the objective, the ambition, the determination of every lover of Jesus Christ. Consistently and steadily we have endeavored to preach the Mass; so that now the children, in answer to the question: "What is the best thing we can do to please God?" spontaneously reply: "To go to Mass and Holy Communion."

Participation through Holy Communion at Mass. Participation in the fruits of the sacrifice through the reception of Holy Communion at the time of the sacrifice, is sought by every reasonable means. As the people leave our church on Sunday the last sign to greet their eyes bears the words, "Let everybody receive Holy Communion next Sunday." (It so happens that on our clergy-staff at Saint Joseph's we are fortunate in possessing an artist who can bring out in sketch and picture the visualization of any idea we seek to convey.)

On both sides of our confessional boxes, within sight of the penitents as they kneel waiting their turn to be heard at the tribunal of pardon, are small cards, neatly framed which read: "If you are sincerely desirous of pleasing God, why not promise at least weekly communion?"

Every possible facility is given for the hearing of confessions. For years we have had daily night prayers, the presiding priest hearing the confessions of all who present themselves at his box before he leaves the church. With the confession boxes in the same church where the Masses are celebrated, at least one priest is at the disposal of potential penitents every morning of the year, Sundays included, so that nobody in the parish can reproach us for refusing to make accessible the merits of Christ's pardoning Blood in the sacrament of Penance. Children's communions are facilitated through special confessions for all the boys and girls of our grammar school every Thursday afternoon of the school year.

Occasionally at our Sunday Masses the following announcement is made: "If you are still fasting and not conscious of having committed a mortal sin since your last confession, it is your privilege to receive Communion at this Mass. If you are only in doubt about having committed a mortal sin, this doubt can be removed by making a perfect act of contrition. The perfect act of contrition will certainly place you in the state of sanctifying grace and thus assure you of your right to receive Holy Communion at Mass." Is it not a matter of common experience for priests in the ministry to find hundreds of good people, men especially, forfeiting their Catholic heritage of receiving Holy Communion on Sunday because of the doubt that the hastily-uttered bad word, the partially-consented-to bad thought, the semi-pleasure experienced in listening to a suggestive story, might constitute matter for mortal sin? By a clear knowledge of the marvelous efficacy of the act of perfect contrition, the state of

doubt can be replaced by a clear, peaceful conscience that should enable two-thirds of our average Sunday Mass-attenders to receive Communion. For fear of any misunderstanding we remind the parishioners that this teaching on the act of contrition applies only when the supposed mortal sin is doubtful and not certain; otherwise, sacramental Confession would be strictly necessary before Communion could be received.

Because perfect participation in Holy Mass demands reception of God's Return Gift to man, attention is often drawn to the beautiful post-consecration prayer: "We humbly beseech Thee, O Almighty God, to command these things to be carried by Thy Holy Angel to thine altar on High, in the sight of thy Divine Majesty, that as many of us as, by participation at this altar, shall receive the most sacred Body and Blood of thy Son may be filled with every heavenly blessing and grace." This text is frequently used to point out the favors obtained by the frequent communicant, whilst non-frequent communicants, each time they leave the church unnourished by the divine food, forfeit in great measure the benefit of the petition: "for every heavenly blessing and grace."

Pastors' strongest preaching efforts should be directed to the crowded congregations of the later Masses on Sundays. Is it not unfortunate, from the liturgical viewpoint, that thousands of young people, in our larger cities especially, will insist upon attending the late Masses on Sunday without refreshing and revigorating their souls on the precious Body and Blood of the Lord? Growing young men and women who Sunday after Sunday crowd the late Masses without going to Holy Communion can hardly be regarded as living a vigorous supernatural life. With paganism and corruption rampant, the spectacle of tens of thousands of young people in large cities permitting several months to go by without the nourishment of Holy Communion is distressing and lamentable in the extreme.

Urging Attendance at week-day Mass. So that the people may realize in the clearest manner that it is God's will for the Catholic to begin his day with Holy Mass, it has been our pleasant duty through the years to encourage attendance at week-day Mass. Among the means most habitually employed are the pulpit message and the parish bulletin. When announcing the hours of the week-day Masses, we usually add a reason as motive for attendance, changing the reason each Sunday; for example: "Masses during the week will be at 7, 8, and 9. You should come to Mass every day because: (a) It is God's holy will that we begin our day with Mass; (b) The Mass is the best of all morning prayers; (c) We get God's richest blessings through Holy Mass; (d) Mass is the best protection against physical and moral evils."

Our one-page, Gestener-mimeographed parish bulletin permits the printing of the Church Calendar for the week, giving the feasts of the

various saints. This weekly printed message going into the homes preaches a daily sermon long after the priest's lessons of the Sunday have been forgotten.

An effective aid for week-day Mass attendance is found in a card — ten inches by four — affixed to all our church exits, which reads: "Thank God every day by means of Holy Mass." The Mass is pre-eminently the Eucharist, the sacrifice of thanksgiving. Every day God should be thanked in a manner adequate to His dignity. The Mass prayer is the only prayer strictly worthy of the majesty of God, so that to be truly grateful we should begin our every day by coming to Mass.

The practice of daily night prayers makes possible the introduction of many novenas during the year. Thus we have novenas in preparation for many of the major feasts of the Church year, our Lady's greater feasts and her Nativity on September 8. Incidentally, we stress the opportuneness of a birthday present to Mary on September 8, and to the Infant Jesus at Christmas, consisting of a promise to receive Holy Communion every Sunday of the year. It is a matter of experience that these novenas, with an occasional triduum thrown in for good measure, lead to an increased attendance at week-day Mass.

For several years during the summer months we have had a boy and girl leader system in operation, whereby picked pupils in each class are appointed as leaders of neighborhood groups to encourage weekly confession and communion among the other children during the long summer holidays and to aim at getting them to come to daily Mass. This past summer, we formed junior *Presidia* of the Legion of Mary out of our boy and girl leaders. The results were exceedingly gratifying, the little people under the inspirational principles of the Legion of Mary living saintly and apostolic lives.

Oftentimes the following pertinent question is suggested to adults and children: "Am I able at the close of the day to tell God I have done my very best to please Him, if I have not begun my day at Mass?" This question is very thought-provoking and produces salutary results.

We warn all societies in the parish not to act detrimentally to the interests of Christ by conducting socials or entertainments beyond reasonable hours. Ever so often, executive officers of Catholic Societies place obstacles in the way of Mass and Holy Communion by sponsoring midnight and early-morning reunions.

The Masses in our church on week-days are made to pulsate with action by means of an announcement before Mass of the feast of the day, the prayers to be commemorated, and the intention for which the Mass should be offered. The virtue of the saint or of the mystery in harmony with the day of the week is often suggested as a special intention. After the Gospel we read the extract for the feast from the

"Christian Life Calendar" of Father Peutter, S.J. This reading, very often with an appropriate sentence added, forms a miniature homily on the Gospel of the day. Societies meeting during the day or evening are not forgotten, prayers being asked that God bless their reunions.

For the past two years we have made a veritable crusade out of the Act of Love of God. The prayer "O my God, I love You" is fast becoming the theme-prayer of a very large number of our parishioners, especially the children. In the confessional and in the classroom, from the pulpit, on the street and in the home, it becomes an easy matter to remind users of this beautiful prayer, that "if we love God we should please Him by coming to Mass and Holy Communion."

Time and space will not permit the disclosing of all the means used through our parish efforts for greater attendance at daily Mass. In final instance, we cite the lesson of the church bell. The church bell is made to re-echo in the souls of the parishioners as day after day they listen to the consecrated instrument inviting them like "an angel of God" to hasten to the Holy Sacrifice, "lest the mystical Body of Christ be short a member." We sometimes picture the angel of the bell as the accuser on the Day of Judgment telling of the neglect of divine calls and warnings!

I bring these ideas, so loosely strung together, to a close by respectfully suggesting that prayers be offered for a Papal encyclical to be issued some day on the "Holy Mass, the Sacrifice of the Mystical Body of Christ"; and in which the faithful would be urged to participate in the Mass as co-victims and co-offerers with Christ, daily thanking God for all His blessings and graces and daily nourishing their souls on God's return gift to man. In my humble opinion such a Papal encyclical on Holy Mass would sweep through the world, accomplishing a spiritual reformation similar to the one obtained by the decree on frequent and daily Communion, and making for the "restoration of all things in Christ."

ACTIVE CHAIRMAN: We want to thank Father Curran for that very interesting, very well prepared paper. I am quite sure that the subject which he developed will be fruitful in suggesting all kinds of thoughts and in making a very, very interesting discussion. At this time it is my pleasure to introduce the discussion leader, Father James Winnen of Fairfield, Maine. I can see that Father Winnen needs no further introduction.

FATHER WINNEN: Some years ago, I remember, an old priest who wanted to say his office right (as every priest would do) but who, during Paschaltide, when we have so many alleluias, forgot them quite often, when he was at the end of his office, used to say: "Now, I have to make up a lot, so here goes: alleluia, alleluia, alleluia, alleluia" (twelve times). Then he would say: "God and His saints, divide it among yourselves." So I thought that, to save time, I might dispense with the usual formal address. There are so many right reverend, reverend, very reverend and all that among us: well, I thought I would say about twenty-five times, "Reverend . . . divide it among yourselves."

We heard Father Curran, who came in as a pinch-hitter and who certainly has done a good job; and now it's up to you to take part in this discussion. I could in two words sum up the whole paper of Father Curran, and I think that the Right Reverend Father Abbots here will be pleased to hear them: *ora et labora.*

It was indeed a great man who formulated that motto. Personally, I always compare Saint Benedict to Abraham. He had the same job, establishing an ideal society: Abraham, the ideal of a nation that would forever cherish the promise of the Redeemer to come; and Saint Benedict, the ideal to preserve Christianity at a time when the Church was faced with the greatest danger in its history, when civilization itself was breaking up, and when even in the Church there was danger of having more water than wine. So he has given us the ideal of the perfect Christian. Has he succeeded? Look around, see these good Benedictine Abbots here: now, all in favor say "Aye." (Refrain from audience: "Aye!")

There is no doubt that if we want to do God's work we have to do it with God. To do otherwise would be equal to trying to run your car when the battery has been taken out. Now the priest is the car, but the battery, that's God, and the connection is put on through prayer. That would be a very nice subject for our particular examination, to see whether we have taken care of the connections, and if our battery was always well connected with the car. We know when our car doesn't seem to have the same power and pep, there's something the matter with the carburetor, and we have a look at it. (That's the "*ora*" part.) Do we do the same thing with the work we do for God? *Ora et labora.* Work, that will be for the priests, especially to do the work for which God sent them. Christ said to his Apostles, "Go, teach," and teaching is the work of the priest as pastor of the Church. We hear it said sometimes, by priests excusing their ill success: "We have tough parishioners." Say, our Lord had the toughest parishioners anybody ever had. He had the Apostles. They were certainly nothing to brag about, at first. But look how He succeeded!

I think sometimes He permitted us to have one Judas in order to encourage us, the same as He tried and worked, and fell down with the cross on the way to Calvary. He was God and Man, and He knew that we were only men. We ought to thank Him for that. One day our Lord went on a mission and He took two of His Apostles with Him. He wasn't well received. So what did the two Apostles say? "Lord, why don't you blow them to bits?" And Our Lord said, "You don't know of what spirit you are." Are we patient? Without patience we can do nothing in teaching. We want to see results, quick results, so we go fast, too fast. We don't follow the natural process, which is also the divine process. Our Lord didn't give the Apostles at once all He had to give them. Even at the end of His life He said to them: "I have many more things to tell you, but you cannot carry them now." Never say: "Make it easy. We can't explain everything. Some people will never understand." We must never forget that ours is a Christ-given religion that is to be understood by everybody, by the lowliest of us, and it is up to us to make the connection between Heaven and earth; and the lower we have to go, well the simpler we have to be, and when a priest is not able to explain something in the matter of religion to the people, well — I wish there were no priests here and I would tell you people what I think. It's no excuse either to say the priest doesn't know it well enough. We know perfectly well that

through the grace of God we can bring it down to man's level. Oh, yes, the priest has to work, to study. He's never through because he has a subject which is without limit. He has to work and to keep on working. Yes, it's all right to play golf and all those things, but we have to keep on reading.

And now, coming to books, Father Curran told us how they made a great effort to put into the hands of the people all kinds of books, all kinds of charts and all that, but he also appealed to the teachers. I was in the business years ago, for long years. The best book is worthless with a bad teacher.

I had a good neighbor, a pastor, and I still have him, although he is not here, and he liked good things. He had been at my parish and he heard the people sing High Mass, not skipping anything. He heard them sing Vespers, and everybody sang so well. He said: "That's fine! How do you get this? I don't seem able to get my people to do it." Well, I had sold them fifteen hundred missals, and I didn't make much on them either. We had given missals out even to school pupils, and I remember one week-day about twenty minutes after Mass, I happened to go to the Church, and who was there? In one of the pews along the wall was a little boy called Jimmie. Jimmie was not yet canonized by his fellows at school, but Jimmie had a new missal. I said: "Jimmie, what are you doing here after Mass?" Jimmie replied: "Father, I am not through with my Mass." The next Sunday it took me a long time to explain all this. I said: "My dear brethren, you have missals, and that is very good, but, let me tell you, you have those missals just to help you. You don't need to read it all. You don't even have to follow it. I think you can trust me, and I promise you I won't skip anything." Next, somebody comes along who has no missal. There we have the Pharisee and the publican, the missalite and the non-missalite. Is that right? No. They must come to the point that they can attend and follow Mass perfectly without a missal; and that can be done, not of course as to the letter of the Mass, for our lay people are not like modern priests (if there are any!) who can say Mass without referring to the Missal, and Holy Church knows it. It is an obligation for the celebrant to keep an eye on the Missal.

Take our poor Mrs. McCarthy, who comes to the rectory, and tells Father that there is nothing to eat at home, that her husband drinks, and that she doesn't know what to do with the children, and so on. What have we to say? Oh, well, we give her all kinds of human consolation. Does it ever occur to us to say: "Now, look here, after we have done what we can, why don't you be there tomorrow morning at Mass, and you will meet somebody there who has suffered immensely more than you?" The next morning she'll be there and she'll be in on it, and it will help her more than any of us could say. I know it from experience, *for more than half of my people are on relief.*

I see the time is going and I am giving nobody else a chance, so I will be very glad to answer any questions I can and to hear any observations that I can. Father Ellard wants to say a few words.

FATHER ELLARD: I am sure our hearts were burning within us as we listened to Father Curran and as we listened to Father Winnen. Yesterday a half dozen times and again today it came home to me what a flash of genius he has for simple language! For fifteen years I have been trying and consistently trying to say some of these things simply. I see that I was only working on it. He has given us the other half of the formula. In another fifteen years, if I have prayed, I may be able to say some of these things a little bit more simply.

There seems to have been a slight difference of opinion developing this morning among two people whom I regard as my friends. Like Father Bussard, I cherish the memory of my visit to Maria Laach and also the memory of being with Father Damasus. I also cherish the memory of being the guest of Monsignor Hillenbrand. When I seemed to see an entirely needless difference of opinion developing, I remembered an expression of G. K. Chesterton: "The Eucharistic questions are not settled by battles, but by distinctions."

I think the distinctive point is that Father Damasus was pointing to the climax, to an ideal to which we should aim, the ideal that should always be before our minds, the ideal which alone should be realized, as the Popes have pointed out to us. The function of song in our worship is to unite us more closely together, but in this country, under stress of Sunday and week day circumstances, High Mass is rather the exception; and the distinction that I have in mind is one that has been pointed out by Dom Gaspar Lefebvre in one of his essays on the dialogue Mass. A similar characterization is given to it by Father Pepler of the Dominicans in London. Dom Gaspar says that we must regard the dialogue Mass not as the perfect type of Mass worship, but as the perfect type of active participation that is possible in low Mass as we now have it. Silent worship is not corporate worship. If we are to have corporate worship it must be vocalized; and if we do not have high Mass every day or frequently, corporate worship is made possible by recitation, and I think that distinction would cover the difference of opinion.

Father Damasus was contending for the higher ideal of a sung Mass, and so are we all. But in the ordinary circumstances of everyday life, the dialogue Mass is corporate worship; whereas silent Mass reduces us to individual worshippers. Father Damasus said, and quite correctly, that there are prayers of the Mass that are intended principally for the priest and that there are others that are intended for the congregation and that at the sung Mass the congregation says very few of these prayers, none at all in fact.

That is the result more of chance, probably, than of design; but nevertheless the principle is correct. On the other hand, these prayers that are now part of the official text of the Mass, like the prayers at the foot of the altar, like the other prayers of the ordinary — it seems to me that they can serve the same purpose.

Circumstances of time, education, facilities, and so on permitting, I would see no reason why the prayers at the foot of the altar would not serve to prepare the minds and hearts of the congregation in a spirit of humility and contrition just as much as they serve the mind and heart of the celebrant. So too with the offertory prayers, that embody the only clear-cut expression in the Mass of the basic notion of sacrificial worship, that is, self-dedication to God in the form of a visible gift. If those prayers are to be taken from the people, or rather if the people are not to be encouraged to use those prayers, we might ask: "How are they going to gain this notion, the basic notion of self-dedication in sacrificial worship?" Probably not so easily or so directly, but, being left to their own devices, as they have been left for centuries, the result is hardly less than public scandal.

One last word. Yesterday on several occasions there was recalled that expression so familiar to us all as a sort of touchstone of loyalty, following the true language of the Church, feeling, thinking with the church — *sentire*

cum ecclesia — and while we are all citizens of a democracy, still the city of God is hardly a democracy, and it is not quite our business to make the Roman Liturgy this or that.

It is the better to explore that "mind" of the Church, and the better to know it and to express our loyalty to it that we are gathered here together from the East and the West and the North and the South. I am sure that Father Damasus and Monsignor Hillenbrand will equally concur in that — that we seek nothing here but to be loyal followers of our Holy Church.

ACTIVE CHAIRMAN: We have been trying to give an hour's time to each paper, half an hour for the paper itself and half an hour for the discussion. The time is up for the first paper and discussion. Monsignor Morrison promised you at the beginning of the session this afternoon that we would have the pleasure of hearing Father Mao from China. Now he is going to come up before the microphone and say the Hail Mary in Chinese.

(*The Hail Mary was recited in Chinese by Father Mao.*)

ACTIVE CHAIRMAN: Now, my dear friends, we are looking forward with a great deal of pleasure to hearing the next paper, developing the same subject as the first paper, and we have the pleasure of hearing Father William H. Huelsmann, the zealous pastor of Holy Family Church, Saint Louis. Those who come from Saint Louis I believe know Father Huelsmann. He has a wonderful reputation there for carrying out the Liturgy in his church in a perfect manner. His church has been exemplary throughout the Archdiocese, so I understand, and we are looking forward to hearing him this afternoon. It gives me great pleasure to introduce to you Father Huelsmann.

FATHER HUELSMANN: "No one cometh to the Father, but by Me" (John xiv. 6), saith our Lord and Savior Jesus Christ. And no one cometh to Christ, but by the Church. And no one is brought to Christ in the Church but by the Liturgy. And thus no one cometh to the Father, but by the Liturgy. The center of the Liturgy is Holy Mass. Hence there is no more essential work for the pastor than to open up the way to Christ through participation in Holy Mass. How in practice this may be and has been done is the subject of my paper.

To begin with, if a pastor is in earnest, he will call the home, the school, and the press, these three mighty influences in human life, to his aid in achieving this purpose. Thus, for instance, we place young ladies at the church doors on the Feast of Christ the King to take orders for pictures of Christ the King, asking our people to give it the most prominent place in their homes. Likewise in the new school we are about to build we are giving the crucifix of Christ, the Priest-King, the place of prominence in each classroom, with the inscription above it: "Through Jesus Christ, Our Lord."

We likewise urge our people by letter at the beginning of the school year to let their children read aloud after supper, while the grown-ups listen, their catechism lessons for the next day from the Christ-Life Series (published by Macmillan) which we use as a religion textbook in our school. For the same purpose we insert a reading from the

Christ-Life Series every Sunday in our bulletin, handed to each one, as he or she enters church. The superscription over this insertion asks our parishioners to have one of the family read it at the principal meal on Sunday, while the rest listen. All this to impress our people with the supreme importance of Jesus Christ, our Savior, in the work of redemption, and hence to seek redemption first and above all through Christ Our Lord, and therefore through Holy Mass.

Our school day is always preceded by attendance at Holy Mass. Not by absolute decree. But such prudent pressure is exerted as its importance in the Catholic school day would suggest. Without it the Catholic school day would be the equivalent of a Physics or Chemistry class without a laboratory. The purpose of the parochial school is to teach our children to be and to do with Christ. What better way of learning this can there be than precisely being and doing with Christ in Mass? Practically all of our children from the fifth grade up have a daily missal. And we teach them how to use it. Toward the end of school each day, they get their missal ready for the recited Mass next day. We have it every day unless there is a High Mass. Noteworthy about our recited Mass is that we have four boys in cassock and surplice in the sanctuary, each one reading into the microphone one or other of the proper parts of the Mass in their order. Likewise noteworthy are the captions, read at the proper time of the Offertory and Canon, such as: "We offer to God the bread." "May we share more fully in Christ's life." "Accept, O Lord, our gifts, for the welfare of Thy Church." "We pray for all the living."

This latter practice, we believe, helps to keep the essential intentions and actions of the Mass before those participating, while it tends to arouse the interest of those not "praying the Mass." Through the former practice — the four readers in cassock and surplice — we believe we are rearing future champions of the Church, defenders of the Faith, by giving them so prominent a place and part in the divine service.

Receiving Communion is the crowning act in "praying the Mass." Therefore we promote daily Communion most earnestly, without depriving the children of their free choice in the matter. If they live nearby, they are permitted to go home for breakfast, otherwise they may breakfast in the classroom before classes begin. As a result, 150 to 250 of the 350 who might do so receive Communion each day. Our children always approach the sacred table in Communion-procession, during which the *Communio* of the Eighth Sunday after Pentecost: "O taste and see, that the Lord is sweet; Blessed is the man, that hopeth in Him," is sung as a refrain alternately with the verses of Psalm xxxiii: "I will bless the Lord at all times; His praises shall be always in my mouth."

The Communion-procession is to remind them that they are going *to Communion*, not just union, with our Lord; and also Communion

with John and James and Catherine and Mary, who are marching with them in procession, and kneeling beside them at the Communion railing, to be united with them and with each other in Christian love and charity through Christ.

Looking forward to a more general sharing in the chanted Mass, singing classes are conducted in all grades under the guidance of an able musician with the emphasis on plain chant. From this springs the vested boys' choir, which on great feast days sings the Proper in the sanctuary. It has also learned a rather simple plain-chant Mass. When we judged that the parishioners had become familiar enough with it by hearing it sung alternately between the boys' and adult choirs, we announced one Sunday, by a special design in our bulletin, that we would have congregational singing at next Sunday's High Mass. We placed marked copies of the *Kyriale* in the pews, and likewise members of our adult choir, unbeknown to the congregation; and lo and behold — a great part of our congregation joined in, encouraged by their fellow parishioners singing so lustily there beside them!

When our parishioner enters Church on Sunday, an eight page bulletin is given him. A glance at the front page gets him placed in the season of the Church year. For it is headed by a design in the proper liturgical color for that Sunday, indicating where we are in the Church year. He turns to the second page, and finds there an article: "Living with the Church." It explains to him what the Proper of the Mass of that Sunday is aiming at in prayer and teaching, why this particular Epistle and Gospel were chosen, what the *Introit*, Gradual, the Offertory, the Communion, want to tell us. On another page he finds a running article on the Mass, with an illustration, also directions for using the missal during the week, an *Ordo* in English. In it he finds the announcements and the Mass intentions for the coming week. In it he also finds the financial needs of the parish discussed, so that mention of them, and the distraction that goes with it, is kept out of the Mass. In short, the bulletin serves the purpose of attuning the parishioners to a ready sharing in divine service.

Low Mass on Sunday is generally conducted as a recited Mass in the same way as the children's Mass on weekdays, with the same captions during the offertory and canon. The readers, however, are young men in surplice and cassock in the sanctuary, more champions of Christ and His Church. The parishioner finds a Sunday missal in his pew. The page numbers of the Proper as well as the Ordinary of the Mass he finds in the bulletin. The Leaflet Missals have been in use for years, helping them to find their way about in the missal. At times a priest takes charge, directing them.

Another way of promoting participation in the Mass is by means of processions. We have already mentioned the Communion-proces-

sion at the children's Mass on weekdays. The adults join in it on Sunday. Then we have the offertory procession of the servers, and of the boys' choir in solemn High Mass on greater feast days, when each brings a small altar bread on a white cloth to be taken therefrom by the celebrant and placed on the paten. Then there is the offertory procession at the Easter Communion of the Holy Name Society, when the officers bring to the altar together with altar breads and the cruet of wine for the Mass the offertory collection. We are planning to make proper arrangements to have the Offertory collection brought every Sunday to the altar by the ushers in procession, there held aloft during the offertory and then placed on tables, one on each side of the altar, so that our people may realize that their offertory gift is not just a contribution to maintain the parish, but is their sharing in the Mass in the gift on the altar, which really represents them. We are not expecting financial losses as a result.

We make use of all the other prescribed processions during the Church year, to draw our folks into sharing in divine service. During the week before Palm Sunday a certain number of our parishioners in alphabetical order are chosen from the roster and receive a letter asking them on Palm Sunday to come to the Communion railing to receive the palm from the celebrant himself and then to take part in the procession as representing the parishioners; which we do also for the solemn closing of Forty Hours' Devotion. They are asked to meet a quarter of an hour before services for a short rehearsal.

At Good Friday services, by placing crucifixes at the head of three aisles, we have succeeded in enabling all our people to come in procession for the Adoration of the Cross in the three-fold genuflection, two by two, as the ministers of the Mass do. All the other prescribed processions of the Church year, Candlemas, Saint Mark's day, Rogation days, find our adults in Church invited to march in the procession and doing so.

There is perhaps no better way of getting our people interested in the Mass than to have them realize that through Holy Mass they are sharing in their Savior's life, living His life with Him from the days of His Coming and His Birth and His Childhood through the days of His triumphant entry into Jerusalem, His Passion and Death and Resurrection even to His Ascension and the coming of the Holy Ghost. Hence we make much of the great feast days. The parish bulletin will likely carry a picture on the front page, explaining what the Christian is glad and joyful about on that day. As the faithful enter Church, they find greeting them from five pillars on each side colored posters, showing in liturgical symbols the various facets of the deed of salvation the Holy Trinity has wrought for us on that day. These are made by young ladies of the parish under the guidance of the sisters with paper of several colors, scissors, and glue. It is a work project that has its beneficial effects on the young ladies. Said one of them:

"Do you know what I like to do? I like to kneel under the poster I made to attend Mass during Christmas time." For these posters remain in their places during Christmastide, Eastertide, the Octave of Pentecost, on the Feast of All Saints and All Souls, after the Feast of Christ the King.

Before the first solemn High Mass on Christmas and Easter and the solemn High Mass on Epiphany, we have ceremonies in which the servers, in a setting of proper hymn and music, come from the vestibule as the shepherds to find the Christ Child in the crib, or as the three Kings bringing gifts to the new born King; or the statue of the risen Lord is borne in procession through the midst of the faithful, all joining in the triumphant hymns of Eastertide.

Likewise on the great feast days we have the *Introit* procession. We have an entrance from the sacristy to the side aisle down which the procession of the boys' choir, the servers and the ministers of the Mass moves to the back of the Church to come down the middle aisle, whilst the *Introit* is sung as a refrain to a number of verses of the psalm indicated by its first verse in the *Introit* of that day. And on those days solemn High Mass closes with the acclamations — a solemn, beautiful homage to Christ, our King, in song, in which the priest, the boys' choir, and the people take part, followed as we go out in procession by the same route we came in (and here we fall from liturgical grace!) followed by Handel's "Alleluia Chorus," sung by our adult choir; because the words and music of "King of Kings, and Lord of Lords, and He shall reign for ever and ever" are just too gloriously fitted to the occasion.

The novena before the feast of Saint Theresa, the Little Flower, offers us another opportunity to impress the faithful with the importance of the Mass. Its antiphonal prayers are taken from the Divine Office, and its orations from the Mass of Saint Theresa. And its closing words indicate that we are asking for the particular favor we are seeking, not just through Saint Theresa, but in the way Holy Church teaches us, through Holy Mass, with Saint Theresa praying with us, that our sacrifice be acceptable to God. These prayers are prayed of course, in the way Holy Mother Church generally prays her special prayers, before Mass. She practically never prays her special prayers after Mass, because they seem to belittle the Mass. Both clergy and laity generally understand this, because they never add prayers after what many of them have come to consider the supreme divine service, Benediction.

One more means that we have hit upon of late to promote participation in the Mass is taking a missal with us when bringing Communion to the sick; and by proper readings and prayers from the Mass of that day making their Communion what it should be, a sharing with the Mystical Body of Christ in its Divine homage through the Mass of that day.

That our people may more readily pray together in praying the Mass, their sense of union — of belonging to each other — must be strengthened, as they are even more than blood relatives through the Body and Blood of our Lord, having the one life of the Mystical Body coursing through the veins of all of them. Even as our children on weekdays, so all the adults in Church on Sundays approach the Sacred Table in procession, going down the side aisle and coming to Communion up the middle aisle and returning to their places by the side aisles. They are instructed that this procession signifies that they are to become one with each other through Communion with Christ. Also at the sermon during Mass we always use the address: "Beloved sons and daughters of God, brothers and sisters in Christ!"

The bulletin announces each Sunday under a symbol of Baptism: "Born again in Holy Baptism into Divine Life and become our fellow-members in the Mystical Body of Christ in Holy Family Parish: 'James Jones, son of Henry and Mary Jones; Mary Smith, Convert. . . .' We welcome them to our family, and embrace them in Christian Love."

Likewise we announce the death of one of our parishioners in this form: "Our brother in Christ, N . . . N . . . , is gone before us in his sixty-fifth year, with the sign of faith, and sleeps in the sleep of peace. Therefore the sympathy of you, his brothers and sisters in Christ in this parish, will go out to his bereaved relatives; so you will all join in remembering him in this Mass, that his full life with God may soon begin. You the members of the Holy Name Society will gather at the funeral parlor this evening at 7:45 P.M. to pray for the repose of his soul. All of you will give him and his relatives the consolation of attending, if you can, the funeral Requiem Mass on Thursday at 9 o'clock."

As we come to the close of our paper, let me point out a very striking fact. Quite a number of times, without solicitation on our part, one of the faithful has said to us: "Father, since I have used the Missal and prayed the Mass, I have come to learn more about our Faith and to understand it better, than in all the years of my life before."

The Catholic Church in these United States is realizing more and more the need of our people to understand their Faith better. Witness the introduction of the Confraternity of Christian Doctrine in our country. I think the greatest aid it can summon to its endeavors is urging and leading the faithful to participate in the Mass, to "Pray the Mass." There is the study club that is attended by nearly all. There is the most effective teaching, teaching by living Christ's life with Him throughout the Church year and doing with Him just those things through which we are to be saved. It is the mightiest catechism of all, that goes with them all their life. It is their Living Catechism.

ACTIVE CHAIRMAN: I believe that words are not sufficient with which to be able to thank the two speakers of this afternoon. As I said at the beginning, this is not all theory. It all can be done. The liturgical movement is something real, and as examples of that fact, these two pastors present us with what is actually taking place in their parishes. It is consoling to learn that such things can be done, for the greater honor and glory of God and the good of souls.

Now, the discussion leader designated for this second paper is the Reverend Father William J. Lallou of the Catholic University of Washington. Father Lallou for many years was professor of Liturgy at Saint Charles Seminary, Overbrook, Pennsylvania, the seminary of the Archdiocese of Philadelphia, and is known throughout the country as an authority on Liturgy. So it is my privilege and pleasure to present Father Lallou.

FATHER LALLOU: There seems to be some confusion as to the duties and the jurisdiction of a discussion leader, but I am taking the rather obvious concept of the job that a discussion leader is one who leads the discussion. I shall consider it my privilege to present a few things suggested by the very practical paper of Father Huelsmann that might form subjects for discussion. He said he was just a reporter, but I am sure we will all agree he is also a very excellent rewrite man.

I was impressed by the accent he placed on youth. After all, the liturgical movement will be propagated largely through the children. The laity, the grown-ups are a bit on the conservative side. They have been so accustomed to being spectators at Mass and other services that they are not very readily transformed into participants. Some things go over better than others. They can be taught to sing, especially with the little rules which Father Huelsmann laid down, when they're sure there's someone in the neighborhood to carry the melody with some degree of accuracy and force.

There has been the great advance in the way of frequent Holy Communion. I'm old enough to remember when communion four times a year was considered pretty good, and for the very pious, on the first Sunday of every month. Now we have progressed very much from that notion to the idea of weekly and, to a great extent even of daily, Holy Communion.

Lay use of the Missal also has progressed considerably, but a great many of the grown-ups still find the book too intricate to manage and, incidentally, the priest too precipitate to follow. So that they are rather inclined to go back to the "Key of Heaven" and the vest-pocket manual.

So too with the *Missa Recitata*. Here also, we find great diffidence and great conservatism on the part of the grown-ups and not a great deal of encouragement from parish priests. Some people say: "Well, the *Missa Recitata* is too long." Well, if they find the Mass too long, the fault is usually not with the text itself even in the *Missa Recitata*, but rather with something else. If I may borrow a term from the radio, the fault is with the length of the commercial plug. If there is difficulty in getting the laity, I mean the grown-ups, to participate in the *Missa Recitata*, why not begin with those responses which are explicitly set down in the rubrics of the Church as proper for the laity? It may be a matter of surprise, except to many of the priests, that in the detailed instructions for saying Mass in the beginning of the Missal, there are but three occasions when the responses are specified to be made (or which may be made) by the laity: One is the *Confiteor*, in the prayers at the foot of the altar. This may be said either by the minister, the server, or by

"*qui intersunt*": those who are present. The same holds for the *Kyrie eleison*, which may be said either by the minister or by those who are present. Likewise for the response *Suscipiat* to the *Orate Fratres*, given by the rubrics themselves as to be said by a minister in the name of the people, or by the people themselves.

Strange to say, in the distribution of Holy Communion in the Mass, the *Confiteor* is directed to be said by the minister in the name of the people, although in the ritual for the Communion of the sick, the proper person to recite the *Confiteor* is the sick person himself. He is also directed to say at least once with the priest the *Domini non sum dignus*.

Of course, it is natural to add to these responses all the others that are properly answers in the name of the congregation to the celebrant's prayers, such as the *Amen*, and others which occur during the course of the Mass.

Now, for the children, Father brought out very clearly that the daily Mass for the children is not an obligation. I think that's an important point. It must be made voluntary. Otherwise the children may consider it as something to be cast aside along with the tables of logarithms at the end of the school course.

With regard to the lectors, that is an excellent idea too; lectors to lead the *Missa Recitata;* but I am not so sure that I am enthusiastic about their announcing the captions. I suggest that as a matter for discussion.

As to the singing, there is no question. We have always had singing at children's Masses. Why shouldn't the children learn to sing the Mass as easily as the hymns with which we have been long familiar? Also the idea of the parish leaflet and the parish calendar is excellent, and sorely needed by the laity in the management of the Missal. Even the priest needs the *ordo*. Sometimes (against all rubrical directions) we find the priest fumbling with the pages of the Missal trying to adjust the ribbons, and finally having to send the server to the sacristy for the *ordo*, and there's often a question what we get in response to that request. The boy may not know what an *ordo* is. So he may bring anything in the sacristy of which he doesn't happen to know the name.

Father Huelsmann's idea of participation in the procession is very excellent; also the Palm Sunday procession, having the laity receive, or certain delegates from the laity receive, the palms, taking part in the processions of Holy Week, the Forty Hours devotion, the two processions for Rogation Days, and the Adoration of the Cross on Good Friday. The people are having a very definite part in the service if they adore the cross. All these things constitute very definite, and very legitimate participation in the Liturgy of the Church. These are all things which may be done without any violence to present liturgical laws.

I must say I belong rather to the *festina lente* school. Someone translated it this morning as "take it easy." *Lente:* "Don't overdo it." We must remember that the liturgical movement can not be forced, it must proceed gradually. Liturgy historically has been an organic thing, an organic growth, not like a mathematical table of natural sines and cosines. They have been figured out once for all. Liturgy shows the evidences of its environment and of its growth through the centuries. So we shouldn't force things. Someone called attention to the fact that we must "*Sentire cum ecclesia*" and not "*Ecclesia sentire nobiscum.*" We want to agree with the Church and not try to force the Church to agree with us. So I think what we first should do

is what can be accomplished without any violence to present-day liturgical legislation, without anything at variance with the rubrics of the liturgical books or the decrees of the Sacred Congregation of Rites.

So I propose these three topics which I think are fair subjects for discussion: I think that we first of all ought to discuss what we shall do with the Catholics of post-school age to instruct them in the Liturgy. Secondly, how much we should depend upon lectors or other representatives to lead the congregation-participation; and, thirdly, what can we do, how far can we go in conformity with the present-day legislation of the Church.

Now, before we go on to the discussion, however, I believe we were to hear from Father Damasus who was to discuss something at the end of the last paper and we promised him that he would have an opportunity now.

DOM DAMASUS: What I want to say now is rather a word of peace and not of controversy, especially because up to now we all have been in such a good mood. Also, what I want to say touches upon the matter which we are going to discuss now. Let me first refer to some words which Father Pius Parsch, the famous Austrian leader of the liturgical movement wrote in the last issue of his well known periodical, *Bible and Liturgy*. He stated that, in the beginnings of our liturgical revival, all of us were guilty of a little exaggerated zeal. We wanted to have all, or nearly all, the text of the Mass said by the people. We thought the more the people prayed with the priest in a loud voice the more liturgical was the celebration of the Mass. Now what Father Parsch says here is the result of a study made by him of the status of the liturgical movement in Germany and Austria in 1937, in which he proposed definite outlines for participation by the people in the Mass to the Bishops and which were accepted by the Bishops. His conclusion, which we can easily discover for ourselves too, with a little study, is that the Church herself has disposed, in a very wise way, which parts of the Mass belong to the mouth of the faithful, and which are reserved to the priests, and which are to be said in a lower voice. We all must follow these prescriptions of the Church. When we do this, immediately the celebration of Holy Mass shows its original and true structure. We will note, too, how clear and simple is the language of the Mass; and also, the harmonious way in which action and contemplation are interchanged, during its course. Now my own suggestion, which is the only point I wanted to make, is this: We should pursue a gradual, slow, and quiet approach to the ideal of popular participation in the Mass, and in the manner suggested (as Father Lallou has so well pointed out) by the very precise rules and norms of the *Missa Cantata*, which show clearly that some parts of the Mass, not all of them, belong to the mouth of the people. So let us start with these parts, let us retain them, let us allow the faithful to keep them. In this way, many practical difficulties will be overcome too. For example, if, as Father Lallou pointed out, we follow the rubrics strictly as regards the *Missa Recitata*, the people could begin Mass by saying the *Confiteor*. Personally I don't see why there should be any conflict with the rubrics. In the Parish where I celebrate Sunday Mass in Jersey City, if it is the children's Mass, they begin by singing the *Kyrie eleison*, although it is a low Mass.

What I wanted to say is only this. If a pastor struggling along with his parish life, with many practical difficulties, tries this gradual approach to a full participation of the Mass, following the historical principles contained in the *Missa Cantata*, he is on solid ground; and I am sure that he will have

greater success with his people, in the long run, than if he had started to tax them with the *Missa Recitata* in its full and definite form. So we must always keep this before our eyes, that the low Mass is a *later* form. The *Missa Recitata* is the *latest* form. The *original* form is the *Missa Cantata.*

Now, I don't say that the Mass should be sung in order to have "participation." I only urge that, if we want a full participation of the faithful reciting, let them first and before everything else, say those parts which according to the *Missa Cantata* belong to the lips of the people.

FATHER BUSSARD (*Saint Paul*): May I add another point? The speakers so far have covered the subjects very thoroughly, but there is another means of increasing participation in the Mass, on which I would like to report. I believe this device exists in only one locality in this country. That's in a small church in Saint Paul, where instead of having the altar face the back wall of the church, as most altars do (as if you had here your speakers' table turned about), they have removed the altar down to the edge of the sanctuary beneath the triumphal arch, and turned it about so that when the priest says Mass he is standing facing the people, just as I am talking to you. That is the only one I know of in the United States, although it may be consoling to you to know that many of the churches in Rome have altars thus placed.

FATHER LALLOU: I don't know any rules covering this matter of an altar facing the people. I am not sure that it is permitted universally. I think it's a privilege of a minor basilica and that's the reason we find it in a number of churches in Rome.

FATHER BOYLE (*San Francisco*): Would you let us know just what part of the Mass the people should say in the *Missa Recitata?*

MONSIGNOR MORRISON: Well, that's written out for us here in Chicago. Every diocese must get the mind of the Ordinary upon the matter. We have Chicago regulations that are printed out. Each diocese may have different regulations.

We will now have the final prayer.

(*With prayer, the meeting was recessed until 7:30 o'clock, p.m., on the same day, October 23.*)

A Method of Promoting Participation in Mass

(*Monsignor John M. Belford. See page 115.*)

This paper deals with the question of how to induce the people to hear Mass in the most profitable manner. It presents a method which is simple and as nearly liturgical as practical. It does not claim to be the best method, but it is the best this writer has seen or been able to devise.

It has some merits. It is about forty-five years old. Without any high power advertising, it has been adopted in many places and more than 2,000,000 copies of the book* in which it is printed have been issued. Besides the book, many thousands of cards have been and are now used in various parishes where the priests prefer to use them rather than the books.

This method is not original. The first one to use it, so far as I know or

* "A Prayer Book for Sunday Schools." New York, P. J. Kenedy & Sons; 1911.

can find out, was Father Thomas McMillan, the Paulist. He had charge of the Sunday School in the famous church of Saint Paul the Apostle in New York. There he had some 1,500 pupils. In an endeavor to teach them how to hear Mass, he arranged suitable prayers and hymns. He was very successful. The fame of his success reached Brooklyn and some of us ventured into Manhattan — which was then called New York — to witness and evaluate the work. Some of the brethren liked it; some did not. Among the likers was the writer. But his liking did not cover everything he saw and heard. It seemed to him that the prayers could be simplified and made more rubrical. The effort to obtain these results is the method which we are now to discuss.

Of course, *de gustibus non est disputandum.* To this general axiom the clergy are not strangers. Besides, they have a way of seeing flaws in the work of others, and they are not slow to think that they could improve on it, if they only had the time.

Our method does not claim to be perfect. It does claim to be useful, and if anyone can improve upon it, he is welcome to make the attempt, and no one will adopt the improvement with more alacrity and delight than the writer. He has made many changes in the course of all these years, and he is ready and willing to make many more if he can be convinced that they are good and useful. What we all seek is what is best for our people.

On one thing we agree. The average Catholic does not know how to hear Mass. Watch your congregation while they are at Mass. Note the number who have no prayer book. Observe the lack of interest. They are aroused and, in a way, informed by the signals of the bell. But very few participate in the service. We know that the faithful should join with the priest in offering the Mass. Unfortunately, most of them content themselves with mere physical presence.

Of them we might well say what Our Lord said to the Samaritan woman at the well, "If thou didst but know who He is who speaketh with thee, thou wouldst have asked of Him and He would have given thee water springing up to eternal life."

If Catholics would only learn what the Mass is, they would never miss one, nor would they act like mere, or even reluctant, spectators when present at the divine sacrifice. The question arises, do they really believe — those who loll in their seats or stand in the aisles and vestibule, or yawn in the pews, while Jesus of Nazareth is passing by, renewing (or continuing) the sacrifice which redeemed the world, and which we hope will avert the wrath of God which the sins of the world invite and deserve? If they only knew! Well may we say, "O ye of little faith!"

But why do they not know? Why do they not realize? Is it not the fault of the clergy? They are the shepherds of the people. Have they not been sent to *teach?* In the charge Christ gave us, is there anything

more important than the doctrine of the Holy Eucharist as sacrifice and sacrament?

Of course, we must teach the existence, nature, authority, and providence of God, the divinity of Christ, and the nature and work of the Holy Ghost. But if we leave out or minimize the Holy Sacrifice and Holy Communion, we shall omit the elements which keep alive our faith, and enable us to lead the life of Christ. The whole doctrine of the Mystical Body is so woven with the Mass and Communion that it is impossible to separate them.

Would our people miss or be late for Mass, or would they hear Mass languidly and mechanically, if they knew what it is?

These thoughts suggested the effort to teach the children from their earliest years, and all through the elementary school years, to *participate* in the Mass on Sundays and holy days. Then some of us were led to extend the work to adults, especially to the group which the writer does not hesitate to call "the pagans." By "pagans" we mean the people who call themselves Catholics, but have little or no knowledge of the doctrines and laws of God and the Church. They have some sparks of faith, but they live and act like pagans. In fact, many of them are worse than pagans.

The Children's Mass. In the elementary and Sunday schools and, if possible, at home, the Mass should be explained and, as far as possible, illustrated. Begin with the idea of worship, and show how worship in its highest and most perfect form is the Mass. For there, the Great High Priest, under the form of bread and wine, offers Himself to the Father in Heaven to adore Him, praise Him, thank Him, appease Him, and appeal to Him for everything we need.

Make it as clear as possible that when we are at Mass Our Lord actually visits us — that Jesus of Nazareth is passing by — that He offers Himself for us as He did on Calvary. Then show how He comes to those who receive Holy Communion, to feed and nourish their souls and enable them to imitate Him and follow Him.

The Method of Conducting the Mass. At the appointed time, the priest enters the sanctuary. All rise out of respect for him, the ambassador of the Lord. He represents the Lord, and in His name and by His authority he offers the sacrifice with us and for us. We then say this prayer in unison: "The Prayer Before Mass" — *This church*, etc. (See Book, p. 12.)

Please note in this prayer the following: "This church is the house of God." These words should impress upon the children the fact that they are not in an ordinary house or hall, but in God's house. There they are to meet Him and have an audience with Him. They should, therefore, be reverent, and by their conduct show God that they believe in Him and really love Him.

"I have come here to worship Him." This motive brings them to church, to worship God by the supreme act of religion — by offering

the Holy Sacrifice of the Mass. We cannot insist too much on this clause — that the people are offering the Holy Sacrifice with the priest at the altar.

We proceed to express the ends for which we are offering the Mass: "to adore Thee, to praise Thee, to thank Thee, to atone for our sins, and to obtain from Thee virtue, health, and happiness for ourselves and for all our friends."

"The Beginning of Mass." When the priest goes to the foot of the altar to say the preliminary prayers, we make the sign of the cross and say, "I kneel, etc." (Book, p. 12.) In this prayer it is easy to recognize the *Introibo* and spirit of that beautiful psalm. It also leads to the *Confiteor*, which we say in English while the priest and servers are saying it in Latin.

At the end, the *Gloria* may be said, or a hymn may be sung. *We* find it is better to have the hymn. Usually, two stanzas will carry us to the Gospel. If there are several commemorations or a long Epistle, a third stanza can be used, or the Epistle can be read to the congregation.

All stand for the Gospel, which we read in the vernacular while the celebrant is reading it at the altar. We say the Apostles' Creed while he says the Nicene.

The prayers at the offertory (Book, p. 14) are like the prayers the priest says. They lead to the Preface, which may be recited, or, in place of it, a suitable hymn may be sung. The hymn should end at the Consecration, which should be observed in reverential silence.

The prayers after the Consecration (Book, p. 15) are adapted from the Missal. They are intended to impress the congregation with the actual presence of Our Lord, and lead them to unite their prayers with His, and for all He intends, particularly for the dead.

At the *Pater Noster*, we say that great prayer with the priest, and add our prayer with his *Libera nos*.

We say the "Agnus Dei" with only one of the three prayers before Communion, because it takes longer for the congregation to recite a prayer than it takes the priest to say it.

The prayer *Domine non sum dignus*, and the prayer at Communion (Book, p. 16) speak for themselves.

Our experience has convinced us that it is good to use some method; that this method does not delay the Mass and that it does help children and adults to hear Mass with attention and devotion. We use it at the mid-day Mass for adults. Many refuse to join in the prayers, but all are obliged, at least, to hear them. Votes have been taken as to the pleasure of the congregation. "Shall we continue it?" The approval has been practically unanimous.

Evening Session — Parish Worship: the Divine Office

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Right Reverend Columban Thuis, O.S.B., honorary chairman, and the Reverend David Baier, O.F.M., active chairman. The meeting proceeded as follows:

MONSIGNOR MORRISON: This evening, according to the program before you, Father Abbot Columban Thuis is our honorary chairman. Father David Baier, O.F.M., of Saint Bonaventure Seminary, New York, is the active chairman.

ACTIVE CHAIRMAN: You will notice I am just a bit nervous up here alongside Abbot Columban and all the other distinguished prelates. But, before going on, I would just like to say a word concerning my relation to this holy movement. I have been associated with the topic of Liturgy for many years and I have been keenly interested particularly in seeing the introduction of the Liturgical Week in the United States. Some years ago I wrote to a Benedictine of Saint John's Abbey and suggested the idea of introducing some kind of conference on Liturgy for the professors of Liturgy throughout the United States. That particular work was not accomplished, but I think something better grew of it. I don't say that my letter had anything to do with this Liturgical Week, but I do think that this Liturgical Week is going to be a great thing for the Catholic Church in the United States. I personally am very delighted at being here during this week and if God wills, I shall attend every Liturgical Week that is to come in future years. I think I might well state that a close relationship between the Franciscan and Benedictine Orders has existed from the very beginning. The Benedictines gave to Saint Francis his first church, the Portiuncula in Assisi. Furthermore, the Franciscans have done something with the Divine Office, too. The Benedictines started it. They gave to the Roman church its Divine Office. The Franciscans have done something with that Office, in the thirteenth century adopting the office of the Holy Roman Church. It was called at the time "the abbreviated office according to the custom of the Roman Curia."

Besides, I would just like to mention one more thing. It was a Franciscan Pope, Sixtus v, who established the Sacred Congregation of Rites. That Congregation has meant so much for the correct execution of liturgical functions.

We will go on now to this evening's session. The first speaker is Father Bernard Sause of the Order of Saint Benedict, a teacher of canon law and Liturgy at Saint Benedict's College, Atchison, Kansas. Father Sause.

DOM BERNARD: The first part of the topic which is assigned for this evening must of its nature be rather speculative in character. The

second part is very practical. The topic which has been assigned to me is "The Meaning and the Corporate Character of the Divine Office." The second part of the paper may possibly cause some difficulty, but I am forced by virtue of circumstances to put forth the ideas that I have already prepared. The difficulties can be considered and discussed later on.

While stopping between trains at the home of a relative last summer, I arose toward the end of my visit to excuse myself from the small group in order to pray Vespers and Compline before continuing my journey. Thereupon a non-Catholic guest inquired about the meaning of the Divine Office. I was surprised that none of the Catholics present could give a satisfactory answer. Several of these Catholics were quite well educated: all were, I believe, conscientious and practical in the observance of their religion. Rather than allow an honest question by a non-Catholic to go unanswered, I abandoned the idea of praying in the home, and resigned myself to reciting Vespers and Compline on the train.

Now, the answer to the non-Catholic gentleman's question that evening constitutes the matter for this paper. In the first place it is necessary for us to establish the relationship of the Divine Office to the rest of the worship of the Church. Our Divine Savior came down upon this earth with a threefold mission, as Father Coelho points out in the introduction to his course on the Roman Liturgy. First, He offered Himself in atonement for the sins of men. The perpetuation of that sacrifice in our offering of the Mass forms the principal part of the official worship of the Church. Secondly, our Blessed Redeemer opened the floodgates of grace which had been closed through sin. And this phase of Christ's redeeming mission is perpetuated in our lives principally through the reception of the sacraments. Thirdly, the Son of God taught men the chant of divine praise which had been interrupted through sin. He became the Head of those who would re-intone that glorification of His Father, which the Church has officially established for us, principally in the Divine Office.

In our earliest catechism days, we were taught that we must know God and love Him and praise Him in this life. The obligation binds not only individuals as individuals, nor even primarily on individuals as individuals, but on the society which Christ founded, the Church, acting as a society. The Divine Office, with the Sacrifice of the Mass as its center, is the perfect fulfilment of that obligation. In it we learn to know God as He revealed Himself to us; our knowledge expresses itself in the inspired words of love and praise.

As has been amply shown during the course of these days of the Liturgical Week, the central act of worship in the Church is the Sacrifice of the Mass. A Victim is immolated to God in that sacrifice. The whole Church joins in the worship which is an act of adoration and thanksgiving, humble petition and atonement for sin. It engages

the universal Church, as well as the individual assembly with the priest, the representative of Christ, at its head.

Now there is another sacrifice in the Church, called the "sacrifice of praise." That is the Divine Office. It springs forth spontaneously from the Eucharistic sacrifice. This divine office sanctifies the whole day of the Church, serving as a preparation for and a prolongation of the thoughts expressed in the Mass. It diffuses in the soul the sanctifying force of the central act of worship.

One excellent means for acquiring a fairly complete and accurate knowledge of the Divine Office is in the examination of the names by which it has been known down through history. We ordinarily call this most solemn prayer of the Church "The Divine Office." The phrase was coined by the brilliant mind of Saint Ambrose, paraphrasing and applying Cicero. The word "office" in this connection means "something to be done" without too much of the odium attached to it that is conveyed in the usual translation of *officium* as duty. Linked with the word "divine," we get the combination, something divine to be accomplished by man. It is work undertaken in God's glory, and with Him as our Head in rendering the praise. The same idea is expressed in a term with which all members of the Order of Saint Benedict and all who know anything of the rule and writings of the order are acquainted. In his comparatively short rule (which can conveniently be read in an hour, and fruitfully studied for a lifetime) Saint Benedict speaks of the divine office twenty-three times in the words "the work of God" and obviously equivalent phrases. So important in his sight was the complete devotion to the daily solemn chant that of the seventy-three chapters governing the entire life of the religious (it will be remembered that he wrote chiefly for laymen), a well ordered section of thirteen chapters and the major portion of four others are devoted to the worthiest possible celebration of the prayer of the Church.

His phrase, "the work of God," carries a twofold suggestion: God is the principal Author of the work, and we, under His guidance, perform it in His honor. Other self-explanatory phrases employed by the Patriarch of Western Monasticism are: "the divine work," "the canonical hours," "the night hours," "the day hours," "the hours," without further qualification, "the duties of our service," "the mite of our servitude," both referring to the divine office as an expression of the virtue of religion, "the praises of our Creator," and simply, "praise." (See Butler's critical edition, II, Rule of Saint Benedict, p. 215, and accepted English translations.)

Saint Basil refers to this worship of God as "the voice of the Church." The present day use of the expression "canonical hours" (from the Greek *kanon*), which is also retained from the patristic era of the Church, indicates prayers to be offered at hours appointed by the regulation of the Church. Molien gives it a somewhat different

interpretation, not without foundation, as a prayer whose composition and fulfilment are governed by the Church, to distinguish it from private prayer, which is always much freer in composition. Then, words like *synaxis* and *collecta*, both denoting an assembly met for the purpose of chanting the office solemnly have, regrettably, disappeared from modern usage — probably because assemblies so rarely meet for this most praiseworthy purpose.

The title "divine praise," which is descriptive of the first purpose of the office, and particularly man's part in the same, is frequently used even today, both in Latin and in modern tongues. We are better acquainted, it is true, with the phrase in the plural, "the divine praises" recited by the community after Benediction with the Blessed Sacrament. But the original phrase refers to the entire solemn public prayer of the Church chanted daily throughout Christendom. Both uses are significant and valuable in that they refer to prayer which is devoted in a most marked manner to God's glory.

This brief list does not exhaust the titles. Numerous other descriptive phrases have been coined to describe the divine office. But adding together the notes which even a cursory examination of these titles gives us, we find that the Divine Office is the solemn, official praise offered to God by the entire Church, something divine in character and binding on the whole society established by Christ as His Mystical Body.

We find, too, that it is meticulously regulated by the Church, composed to be recited in an assembly, and that its primary objective is not petition, but pure praise of God.

When the beginner takes up the book of the Divine Office (commonly called the *breviary*), he may find it quite complicated, and somewhat difficult to follow. That is the annual experience of hundreds of seminarians and novices in religious orders. Two decades ago witnessed a similar baffling ordeal when laymen began to use the missal to take a more active part in the Sacrifice of the Mass. Only two solutions for this difficulty suggest themselves as practical. One is to have a good teacher to explain the entire matter. The more difficult, but unquestionably the more satisfactory solution, is to muster the patience to sit down and in the course of a few hours untangle the intricacies for oneself. It practically comes to that anyway, however clever the teacher one may chance to have.

On opening the book, what do we find? The first part of the breviary, or the book of the Office, is devoted to the Psalter. As the only part of the Bible which was composed for public worship and as a résumé of the teachings of the entire Old Testament and a foreshadowing of the New Testament, the psalms form the skeleton of today's official laudatory worship of the Church. With brilliant insight Saint Benedict arranged the 150 psalms to be recited in the course of the week, selecting the psalms with discerning appropriate-

ness for the different hours of the day. His selection has remained unchanged to this day for the members of his Order. Succeeding centuries of the Church's development and the growth of the doctrine to be inculcated through the Liturgy, the celebration of added feasts, and other considerations have brought about other divisions, but Saint Benedict's basic principle of reciting the Psalter each week has remained intact.

At least parts of all the other books of the Bible are read during the course of the liturgical year. Some books, particularly those which lend themselves to this community form of prayer, are read almost in their entirety. Other portions of the sacred writings, notably those which have little praise value, are given much less prominence. At times only a few verses are read, as in the case of the minor prophets. At Matins, originally the night office, but now generally recited in the early morning before Mass, the Gospel and (often) the Epistle of the day are read, commented on, beautifully explained as meditation subjects, forming the ideal preparation for the day's Sacrifice.

To this biblical portion of the prayer is added a well rounded out anthology from the writings of the great doctors of the Church. From numerous learned tomes of the Church's most gifted minds are culled explanations of feasts, passages in which mysteries are clarified, the word of our Lord interpreted for us, the lives of the principal saints in the liturgical calendar presented. Hymns recited at each hour of the day, preeminently the contributions of Saints Ambrose and Gregory, put in poetic garb the elevated thought we would expect from such worthy pens. Other prayers with which we are familiar from childhood complete the picture. The collects of the Mass, the frequent repetition of the Lord's prayer, the Angelic Salutation, the Apostles' Creed, and the *Confiteor*, as well as the ejaculatory-like versicles prove familiar landmarks for the beginner.

All these interesting elements are woven into a year-long and beautifully unified form of adoration, portraying and actually reliving the life of Christ and the history of His Church with a thoroughness that is not even approached in any other form of prayer.

The title of the paper assigned for this evening calls for a brief explanation of the corporate character of the Divine Office. Candidly, I am faced with a serious difficulty. I came here, partly, to have that difficulty solved. Honestly, I'm now a little more muddled than ever. Last evening the two principal speakers and a discussion leader read papers with pronounced emphasis on individual and personal sanctification as our goal. Mr. McGuire spoke beautifully (in regrettably few words) on the social character of sacred worship. There may be a conflict here. I don't believe that it is merely a question of terminology or poorly chosen phrases. It is rather an intangible undercurrent. I propose to present my views culled from sources which I shall indicate, and let the chips fall where they may.

First of all, what is meant by the term "corporate prayer?" The word "corporate" itself denotes the idea of a body, a union. As applied to groups, our every-day use of the word brings us a picture of persons not merely engaged in the same work, but so united that the activity loses its nature if performed by individuals as individuals. That is what corporate prayer, the Divine Office, really is: a glorification of God which is to engage the whole Church, especially through its appointed ministers, so that they fail in their purpose if they dissociate themselves from this united action and over-emphasize the individual in prayer. Our Lord spoke to men, large groups of them, instructed them, warned them, taught them to pray, united them, formed them into a society, the Church, of which He deigned to be the Head. Daily we listen to the words sung in the Mass by the deacon: "At that time Jesus spoke to His disciples . . . Jesus spoke this parable to the multitudes. . . ." And when He spoke to an individual, His recorded teaching (for He was always the Master) had a social value. Now, our Lord, and with Him the Church, under the guidance of the Holy Ghost, fashioned a praise in which all are to cooperate, all are to take part, acting as a body, each with his own distinctive rôle to fulfill.

As with the Mass, we must learn to think of the Divine Office as the prayerful effort of a community. As in the offering of the sacrifice, the various officers of the week, including the priest appointed to direct the Office, the deacon to read the Gospel commentary, the acolytes, have all their respective duties; the two sides of the choir, and the attendant laity recite the unchanging parts of the office. The superior holds the place of Christ, and pronounces the blessings in His name. The action is constant. At one time the individual is engaged in chanting. At another time he listens to the reading. But at all times a community is at prayer, worshipping God.

The infant Church preserved the community spirit with which our Lord had endowed it. The Acts of the Apostles give us a beautiful picture of community life. Small numbers made this relatively easy. We cannot be blind, of course, to practical difficulties today. But those difficulties are challenges, and we are not getting the job done. With the spread of Christianity the same corporate spirit was retained in prayer. The bishop and his clergy at the altar, or engaged in chanting the praise of God, in which the faithful participated, is the picture that history has left us of the prayer of the Church before what Canon Douterlungne calls "the dogma of fraternity" was lost sight of. Some of that has been lost even within our own time. Unquestionably there are some here present who assisted at Vespers solemnly chanted in their parish churches — parishes which have since abandoned this last vestige of the corporate prayer of the Church.

Writing on a somewhat different problem our present gloriously

reigning Pope Pius XII speaks of: "The forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His heavenly Father on behalf of sinful mankind. . . . In the light of this unity of all mankind, which exists in law and in fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny, into an organic, harmonious mutual relationship." (*Summi Pontificatus*, October 20, 1939, Official Vatican Translation, N.C.W.C., pp. 16–18.)

Only a corporate praise of God by all mankind furnishes the possibility of the perfection of praise of which man is capable, and which the Church has the duty of offering to God. Why? What reason justifies such an assertion? God, the Cause of all of men's combined perfections, commands adoration. From God, the Common Source of all faculties and powers, gifts and perfections, both common to all men and distinctive, and from the common acknowledgment of the dependence on God, man derives all his perfection.

Pope Pius XII, the saints living among us today (and there are many), the learned Scripture scholars and theologians, missionaries, men and women devoted to contemplative and active lives, and all of us forming the Mystical Body of Christ — all adore God with the same official prayer. It is one continuous united glorification of God ascending to the throne of divine majesty. This is corporateness in prayer. This common glorification and acknowledgment of dependence is, as Dom Virgil Michel pointed out: "A fuller completion of the nature of man; it is the highest possible rounding out of his whole nature. Furthermore, it is only when rooted in this higher source of all the perfections of all men that the individual and the social can be welded into a common, cooperative harmony. There the life of the individual and the union of all individuals into a common fellowship meet in one and the same center." (*Orate Fratres*, 13: 209 f.)

At the same time, man retains his fullest individuality, even as a member of the Mystical Body, actively engaged in corporate worship. The Liturgy of the Divine Office is too perfect a picture of man and of the Church to destroy the proper equilibrium. Its language is too human, too honest and reflective of a profound intimacy with God ever to become remote from men or impersonal. The humble "I confess" of the *Confiteor*, the self-abasing phrases of the *Miserere* (Psalm l.), the confident "I will give praise to Thee, O Lord, with my whole heart" (Psalm ix. 1) are, as Father Connelly expresses the idea, not self-centered, but certainly self-conscious. (See *Orate Fratres*, 5: 456 f.) From this corporate worship, all personal and private expression of devotion must flow.

The problem which faces the workers for the liturgical revival today is twofold, or to speak more correctly, presents a twofold aspect of the same difficulty. It is to restore to millions of members of the Church what they have lost, the corporateness of our official praise of God. And it is to offer a more correct appreciation of the function and duty of the individual member.

Let it not be thought that the danger of individualism rests only with the laymen who have been denied even the most rudimentary liturgical instruction. It is quite as threatening in the case of religious and clergy as well. Only a most thorough-going break with the present form of prayer for millions can make of them, speaking in human terms, worthy representatives of Christ and of His Church. Our problem is basic. We are at rock bottom. In the words of Father Richard E. Power: "If the Church is to be what our Lord designed it to be, the unity of its members with one another and with their divine Head must be as manifest as its very existence, or rather, must be the very manifestation of that existence. And if this evidence of Christian life and action should appear anywhere, it must be in the worship of God, the prime function for which the Mystical Body of Christ is formed." (*Orate Fratres*, 5: 208.)

The same thought is expressed, in the words of Pope Pius x, Father of the liturgical revival, in which he tells us that: "Active participation in the sacred mysteries and public prayer of the Church is the primary and indispensable source of the true Christian spirit."

What has been accomplished in the use of the missal at Mass by millions can also be realized in the introduction of the official praise of God in the Divine Office. The movement is in its infancy, because, peculiarly, the efforts of the liturgical revival in this country, and for that matter, in Europe, have seemed to center about the Mass almost exclusively. Anything effected in this campaign of winning souls to a participation in the official worship of the Church will be slow, uphill work, fraught with many disappointments.

One encouraging realization should direct the work: if anyone had attempted to predict, twenty-five years ago, that literally millions would be using the missal in the United States in 1940, he would have been deemed an irresponsible enthusiast.

May I make bold to sound a note of caution? It must be made clear that any progress made in the entire liturgical program must be most positive. This is particularly true of the Divine Office, which is still popularly looked upon as the prayer of the priesthood. Ours is not to be a campaign of the elimination of devotions, but of a much more intense appreciation of what the whole body of the faithful actually possess in the prayer of the Church. We are still in a transition period. A zealot whose cry was sounded on the note: "Eliminate devotions" would be faced with the practical problem: "And what will the people then pray?" Caution is the watchword,

and work, intense application is the program. And this arduous program is to be seasoned with earnest prayer that God will aid us in our return to what we have lost without any disastrous results *en route*. Mere enthusiasm over a few catchwords will effect nothing but chaos.

My time has elapsed. To sum up most briefly: Millions of well meaning and faithful Catholics, through no personal fault of their own, have lost something most beautiful and basic in the worship of the Church — their share in the corporate utterance of the Church's praise, designed to be offered by the whole Mystical Body. The time is ripe for an appeal to all men — clergy and laity. All Catholics must be conscious of a distinctive vocation today. Countless numbers refuse to know Christ. And Saint Hilary tells us that there is nothing so dangerous as not to know Christ (Feast of Guardian Angels, October 2, lesson 8, Rom. Off., lesson 10, Mon. Off.).

Our vocation must make us pray today as a body, as Catholics, in the most intense manner, to make up for the millions of voices that have been silenced in the nations where corporate hatred refuses to know Christ. Our task is to make real the words sung in the preface to the Sunday Mass: "*Una voce dicentes, Sanctus, Sanctus, Sanctus. . . .*" Or, to borrow from the words of the invitatory hymn for next Sunday's office, the feast of Christ the King: "Come, let us adore Jesus Christ, King of Kings." May this prayer of invitation mean for us: "Come, let us adore the King, united as the Body He formed of us, glorifying Him in His own way, which has been made known to us by the Church in her official praise, the Divine Office."

ACTIVE CHAIRMAN: Thank you, Father Sause, for your valuable paper. Now I will call upon Dr. George McMorrow of Nazareth College, Kalamazoo, Michigan, as discussion leader.

DR. MCMORROW: I did have a prepared comment, but Father Sause did something tonight that threw that to the winds. The crux of the whole matter, it seems to me, is the problem of personal sanctification as it finds a solution in corporate and social worship. As regards Holy Mass, we have already seen how Mother Church leads us in that greatest of prayers toward our personal sanctification. But as we know, she is not satisfied with that prayer alone, great as it is. She is the true and only Bride of Christ, so is always seeking means to delight the heart of her spouse in words of praise and it is reasonable for us to learn how to pray from her too, and like the apostles, with their same humility and reverence to ask her (as they asked our Lord): "Mother Church, teach us to pray." And she answering, will give us the breviary which is her very own prayer, her "sacrifice of praise" about which Dom Bernard has spoken so well.

He spoke of the personal as well as the corporate aspects of the office. I dare say that no man or woman who has ever looked at the office and read it with meaning and devotion has ever found there a lack of words with which to express adequately and deeply the sentiments of his heart. For me there is absolutely nothing that is lacking in the office in terms of personal prayer.

There are grand expressions of justice and of mercy and of kindness. And it is just as satisfying for the layman as for the religious to find that the God of Justice is there to hear him. The office, as far as I can see from my own experience, is able to express every prayer, every request, every need which wells from the human heart. And I feel sure that Almighty God must be extremely pleased when the layman unites his voice with the Church.

It is the voice of the whole Christian Church united. Surely it is well thus "in one voice" to give to Almighty God that praise and worship and love due Him. Nothing is more worthy of God, surely, outside of the holy Sacrifice of the Mass, than the "sacrifice of praise" which is the office itself. In the Canticle of Canticles we hear the words: "Let thy voice sound in my ears, for thy voice is sweet, my love."

Surely these words refer to the voice of the Church in her sacrifice of praise, and it is a tremendous privilege to be with her, to unite with her, and to let our voice be heard with hers, as seven times a day we utter those divine aspirations which are found in the psalms.

As the speaker said, the psalms are indeed expressive of our human, personal feelings, so that no one should doubt at all that there is not personal sanctification to be derived from the office. You all know far better than I do from your own experience in reading the office that it contains some of the most poignant cries that ever came from a human heart, a heart filled with the divine longing.

I have no prepared comments. These were the chief thoughts which struck me as Father Sause was reading. I think there must be here a fertile ground for discussion. If anyone at all wishes to raise any questions, I assure you I won't propose to answer them because it would be quite a presumptuous thing for me to do, but I know, with Father's help, that the answer to practically any question will be forthcoming.

FATHER LAUKEMPER: First, let me express a very personal sentiment, which is one of gratitude to Father Sause for his paper which exposes so well the necessity which confronts us today of bending every effort towards bringing our people back to the prayer of the church, and to the public performance of it. The great difficulty is a practical one: how to make that return.

Now, I believe whatever difficulties have arisen in the discussions or attempted discussions and omitted discussions (for some of them were) were due to the impression created in the minds of some people that the suggestions made here, the practices in some parishes that have been narrated here or recommended, are an expression of a perfect form of liturgical observance, which is by no means the case.

In fact, if I have succeeded in introducing certain practices that seem to have some value, and of which I am proud, I would warn others against an attempt immediately to imitate them, because the results I have to show are a development of years. I have grown to the size that I am today out of the baby clothes, liturgically speaking, of the passing years. I have seen a boy of five try to wear his father's boots and smoke his father's pipe, and it is quite an entertainment. You know if a person wants to jump into a new outfit he had better measure the boots first and wait a bit until he catches his breath before he takes the jump.

Now, about the stock objection of priests who oppose the use of the breviary by the laity. It usually runs like this: "What can they do with the psalms? Nobody can understand them. You can't put the psalms in the

hands of the people." Well, certainly, if we never actually do put them before the people they will never understand them. When I first tried it out, one of the older parishioners came to me and said: "We don't know that form of prayer." I said: "All right, then, leave it go. We don't want to force anybody."

But the same man came back about two weeks later and said: "Say, Father, I have changed my mind." I said: "What has happened?" He said: "Well, I picked up my old German prayer book, one that I used long ago, and found that those same prayers were in there." Only a few years ago we had many psalms in our prayer books. But we discarded those books, and got newer, more stream-lined ones which left them entirely out.

But don't we have to understand the psalms? Let me say just this: There are psalms that baffle the most enlightened and there are psalms that would not baffle the most limited of understanding. I believe no one will indict me for making an erroneous statement there. I think that the most humble can get something out of "Out of the depths I cried unto Thee." Now a frog could almost understand that, I think. And then: "Have mercy on me, O Lord." How simple! So, I think, no matter how ignorant we are, we can get something out of the psalms.

And so I could take at least a half an hour or more on the psalms. But my experience convinces me that our people are not misled by our encouraging them to pray in the language of the psalms. They soon begin to love it because the Holy Ghost is in it, and when the Holy Ghost makes a book He furnishes the light wherewith to understand.

Now, it has been mentioned so often this week that we should "*Festina lente:* Run and then go slowly." I tried both. When I hurried I usually ran up against a brick wall; when I slowed up, my conscience accused me of being lazy. So, we all will make mistakes and I have made mine, yet I have found out that some of the work that I had looked upon as not even worthy of mention did wonders in the most unsuspected places, and that very fine things have come out of it without my observation or knowledge.

So to the question — can we bring back our people to the prayer of the Church, the Divine Office — I would answer simply: Yes, we can. And we can do that by using some of the present prayer practices, by adjusting some of our devotions and such services into a better conformity with the Divine Office and thus bring in a little bit of a participation in it. Monsignor Hellriegel, in some of his booklets, has made an attempt along this line, and I think quite a little of it, although it can be improved. Some have condemned that, but we must start somewhere. And I don't care what it is as long as it has some conformity with the ideal. All those attempts can do a little. Even if it is only a baby step toward a realization, I do welcome it. And we are here together that we may bring that about, and to learn from one another by finding out what has been done.

For instance, we can bring back Compline as a public night prayer, at least at times. Well, we have gotten along all right here these evenings. I once made up a "devotion" which was really a form of Compline, in English. When one of my curates came in and saw it he said: "What are you going to do with that? It looks all right but say, listen, can you trust the people with that?"

I said: "Yes." He said: "That is all right, but will they sing it?" We sang the *Miserere* in English and we sang the hymn of Compline and we recited

the psalms. The women did it. And the men followed up and the thing went over well. I am sorry I have taken the floor again, but I thought I had a little bit to offer and I couldn't miss this opportunity.

ACTIVE CHAIRMAN: We want to go on. The next paper, and we will hurry up without going too slow, is by Doctor Jerome Kerwin of the University of Chicago. The name of the paper is: "Lay Participation in the Divine Office." I understand Doctor Kerwin has been very active in Catholic Action at the University of Chicago, which makes particularly appropriate his presence on our platform this evening.
DR. KERWIN: I am going to comment rather briefly on the subject of lay participation in the Divine Office. As to the methods of participation, there seems to be one certain method and that is to participate. So perhaps I may be permitted to devote my remarks to the significance of non-participation.

May I say that I am here surrounded by my brethren of the Benedictine Order and of the Franciscan Order, and that they have permitted a Third Order Dominican to come into the fray.

Several times during the past few years when two or three of us have gathered together to say the Little Office of the Blessed Virgin, others, good Catholics, have noted the action and have taken the occasion to remark about "these extra-good Catholics," or "these saintly people," or "too much for me," and so on and so forth. This to me is a remarkable demonstration of how much Catholics have lost, through the centuries, in understanding, appreciation, and practice of things that belong to them by heritage and by divine gift.

Catholic life for millions has become such a passive thing — a having something done for one by somebody else. The priest offers the Mass, the priest says the Divine Office, the cloistered religious do the praying, the Saint Vincent de Paul Society performs the acts of charity; those in orders must be good, all others can be expected to be only partially good. The religious are the elders, the lay people are the children who never reach maturity.

Bordering on the scandalous is the attitude of many of our brethren who have come to look upon our ceremonials and prayers as occult practices which they will not and cannot fathom. They have become like unto pagan worshippers at mystic rites of oriental sects. These abracadabra Catholics may be good-living people, but their faith is in danger of being reduced to a mere routine and formalism devoid of spirit and life. From such a faith in times of stress it is easy to depart. Witness some of our Latin brethren.

E. I. Watkin tells us that every heresy has its roots in the neglect by Catholics of those matters of faith and practice which form the essentials of Christian life (*The Catholic Centre*). The inordinate love of clergy and laity in the thirteenth century for material pleasures and sensual indulgences gave us the Albigensians (puritans of their day) and the Spirituals.

In the various Protestant heresies, note the reactions — a people that had forgotten the doctrine of the priesthood of the laity swung to the extreme of asserting that there was no difference between the priest and the layman; a people who lost the significance of the Mass proceeded to abolish it; a people who stood outside their altar rails in solemn apathy abolished both altars and altar rails and boldly crowded into empty sanctuaries to participate, forgetting their right and duty to participate in the great sacrifice; a people who could, had they and their leaders not forgotten, have sung the great hymns and music of the Church sung lustily and still sing in their new heretical rites; a people who could have known and recited daily the psalms in all their beauty recited them responsively in their new houses of worship.

So, too, can we recite these psalms and lessons and the approved prayers of the Church in the Divine Office. For most Catholic laymen this is a new and virgin field, a field which some Catholics even fear to enter lest they be usurping that which is the exclusive province of the religious.

Here may I interject a personal experience with a group of the Third Order of Saint Dominic at the Church of Saint Thomas the Apostle in Chicago? The members of this group, many of whom are converts, in accordance with the usual rule recite daily the Little Office of the Blessed Virgin. For over a year they met once a week to chant the Office in Latin. The chanting of the Office was given up only after several members of the group who were familiar with Latin moved from the city. But the joint recitation of the Office continues in English twice a month. Whenever two or more members of the chapter meet under convenient circumstances they recite jointly those hours that are appropriate. Experience shows that with the Little Office beginners have considerable difficulty in adjusting themselves to this form of prayer. The psalms seem abstruse, the hymns a bit on the doggerel side, and the prayers flat and cold, especially if one has become all too accustomed to the verbose and emotional outpourings of some of our modern prayer books. It is, however, interesting to note how the initial opposition is gradually overcome, how one gets a feeling for the beautiful cadences of the psalms, and how each day new meanings suggest themselves in these dignified prayers of the Church. In every case I have known, frequent use of the Little Office has led to fuller appreciation, yes, love, for this form of prayer. People who have become accustomed to daily recitation of this Office have told me that on any day when for good cause they have had to omit it, they have definitely felt that a vital part of the day has been missed.

Besides the neglect among our leaders in times past to stimulate interest in the regular Office recited daily by our clergy, two factors have contributed to the non-use of that Office by the laity: the first of

these involves the time element. The second involves the lack of adequate translations in English at reasonable prices. The time consumed in the recitation (as all of us know) can be cut appreciably by proper instruction in the use of the Office, or by the recitation of the abbreviated though excellent edition known as the Day Hours. The present splendid English edition of the Divine Office remains too high in cost for the average layman. The theory of just price — excellent Catholic doctrine — seems to have reached into every sphere of merchandising with the exception of Catholic church goods. The prices of such articles not only remain unjust, but might even come within the prohibitions of the ordinary criminal code of the state.

My mind dwells at the moment upon a pet grudge of mine. While Frenchmen and Italians may secure the whole *Summa* of Saint Thomas for about eight or ten dollars, an Englishman or American must pay over seven or eight times that amount for an edition in his native tongue. What we need is cheap paper-covered editions of the Divine Office to fit both the pocket and the pocketbook of the ordinary layman.

One of the hopeful signs of these not too hopeful times is the common recitation of the Divine Office by groups of laymen both in England and in this country. These groups are not numerous, but their very existence may give rise to a genuinely popular movement for using the Office among larger and larger numbers of our brethren. I can see no reason why in any parish with a sufficiently energetic pastor the common recitation of the Office might not be undertaken as a parish enterprise. It should not stagger the imagination were one to consider the teaching and use of the Office in our high schools and colleges. These things can be done.

The main question is whether or not we laymen are to recover this priceless gem of our Christian heritage. One of the saddest spectacles of our day is what a friend of mine calls the "pedestrian" Catholic who knows nothing of his Faith and brags of his ignorance. Like an automaton he goes to church, kneels, stands, or sits as if pulled by strings, and becomes a whirling dervish if left to his own direction. He is careless; he is indifferent. He has a compatriot in his indifference among the clergy — the type who slips into a black chasuble every day in the week except Sunday, completely confounding the poor layman who loves his missal.

One of these days we shall learn that the First Methodist Church around the corner has taken up our Office — under a different name, of course — for Wednesday night prayer-meetings. We shall all then derisively shake our heads and say: "See, they are coming around to us!" But are they?

ACTIVE CHAIRMAN: I think you will all agree with me that Dr. Kerwin did not merely have a good paper, but a very good one. I am sure it pleased

every one of us to hear him express the layman's point of view concerning participation in the Divine Office. Very many of us, perhaps, haven't heard very much about it. Personally I haven't and I am glad to know that there are so many who have such interest in this great prayer. Certainly it is consoling to see that something more can and will be done along that line.

We have with us on the platform here, as you might notice from the program, a young lady, Miss Mary Perkins of New York. I asked Miss Perkins before the meeting whether she was related to Frances Perkins. She denied it. This young lady rightly comes up to this platform this evening to lead the discussion on this particular subject, for she has written two books on liturgical subjects. I am not advertising the books but you probably have noticed them on the shelves down below and perhaps also in your local Catholic library. Miss Mary Perkins.

MISS PERKINS: I wish I felt at ease on a platform too. I listened with especial interest to Professor Kerwin in his statements about the embarrassment of the laity when found reading the Divine Office. I was once on a train and thought it was a nice day to read the breviary, so I pulled out my little black book and went to work. I didn't mind the conductor collecting the ticket. I know he didn't know what I was doing. And I didn't mind a couple of people who came and sat next to me. But then in the door came a priest and, with one reflex action, I found I was sitting on the breviary and reading a copy of the *Saturday Evening Post.* I wondered for some time why I had done that; now I realize that it was because I was afraid the good Father would think I was pious.

As Dr. Kerwin has so well said, there is nothing we are more afraid of. But the curious thing is that I should think the first section of the laity among whom the Divine Office would make the greatest appeal, who would take to it as ducks to water, so to speak, would be those who are now rather uncommonly thought of as pious, those who are absolutely allergic to novenas and all that. I think we ought to hear of the actual things that have been done about getting the Divine Office known among laymen. We are fortunate to have with us Mr. McSweeney of the Approved Workmen of Brooklyn. Mr. McSweeney has a short paper to read.

MR. MCSWEENEY: As the representative of a group which claims to have launched the first organized attempt of laymen towards the Liturgy, I would like to say that Approved Workmen was founded as far back as 1924. The aim of this society, as well as its entire mode of procedure is definitely liturgical, culminating in the recitation of the Divine Office. Since its institution it has emphasized the significance of the Liturgy in the daily lives of Christians.

This society operates through two units; in the primary or lower unit the sessions are opened and closed with prayers taken from the liturgical offices. In the work proper is a course of instructions on the outward action of the Mass; and before a member has finished his course in this unit, he is in practically every instance the owner and habitual user of a missal. Thus at the end of three years (the approximate time required to complete our first work) every member has become to some extent a proficient in the first and greatest part of the *Opus Dei;* he has become liturgy-minded.

The second or higher unit consists in a graded course directed toward the attainment of the purgative life; and in each grade the work includes one Hour of the Divine Office, said in choir. A brief outline of the development in this work may be of interest. The first choir for the recital of the Divine Office was instituted on Advent Sunday, 1931. Five men formed it, and they said Matins, in English; the office was from the Common of a Confessor-not-a-Bishop, drawn from the old Bute translation of the Roman Breviary. Since the society possessed only one set of this work, it was necessary to type additional copies, and bind them in folders. It was a crude, very imperfect attempt; but it did lift the curtain, to the participants, to the splendors of the Divine Office, hitherto veiled, and almost altogether unknown.

Through three years this initial work was done at a formal conference once each month. A few more joined the choir. An attempt was made to issue supplements, so as to make the office proper to the day. This was a task of great labor; and the accumulation of supplements became so confusing that the tax upon the participants was becoming too heavy. Meanwhile some of the men, who read Latin, had begun privately to use the Roman Breviary. Then the idea germinated that if a sufficient number of breviaries could be procured, the entire Chapter, in choir, might say the office in Latin. An appeal was made for disused breviaries; and the response from all parts of the country was generous beyond the fondest anticipations.

Thus since 1938 the office proper to the day has been said by a choir of from twelve to twenty men, one day each month, while at the annual recitation of the Office of the Dead we have had as many as thirty-five. I would like to have you bear in mind that in the beginning, not one man in the group had any practical knowledge of the Divine Office; but their intelligence persuaded them that the work of God must be the supreme work in which man can engage. They resolutely went to work on the mechanics of the breviary. Now, they have learned from experience that the work of God is the supreme work in which man can engage. The work has been hard and the discouragements many; but the blessings, the truly pure joy they have in its prosecution far exceeds the disappointments.

To orientate its personnel, as likewise to inform the members of the clergy and our fellow Catholic laymen as to the nature of the course pursued, Approved Workmen publishes a monthly bulletin which carries brief articles on the Liturgy, principally the Mass and the Divine Office.

Prior to adopting the Latin breviary, we had mimeographed the Psalter psalms for Monday (*feria secunda*), including therewith all the requisite hymns, antiphons, verses and responses, so that when the office for any Monday was not of a higher rank than a double

(B), it was possible to recite the Matins of such feast, or feria, taking the lessons from the Bute edition. In addition to this we published in 1938 with the approbation of the Brooklyn Chancery a booklet outlining the ceremonial proper to corporate recitation of Vespers and Compline. Finally, it is with pardonable pride that Approved Workmen looks to the part it played in urging the publication of the present Ordinal.

When the League of the Divine Office was established, Approved Workmen undertook to organize a center in the New York area. This was realized on May 17, 1936, when more than sixty men and women assembled in the Chapel of Saint Joseph's Church, West 125 Street, New York City, and recited in English Vespers and Compline for the Fifth Sunday after Easter. Several chapters were formed. From then through the present Saint Joseph center continues to meet on the Third Sunday of each month to recite the office in choir. Its membership today is approximately 200.

From Saint Joseph center has sprung the Sacred Heart center in Mount Vernon, New York. This center is perhaps the model center, as its members are almost exclusively from the Sacred Heart parish of that city. It has a membership of thirty-eight men, and thirteen women. Sacred Heart center submits through its moderator, Reverend John J. Scally, the brief below to the assembly of the Liturgical Week.

Do lay people experience any difficulty in learning how to recite the breviary? Here is a question that is doubtless upon many a lip. They most certainly do. There is the prime difficulty of the present arrangement of the text. Very many complain of the great confusion which arises from existing English renditions; the interminable cross references (sometimes doubled) are a serious impediment to recitation *digne, attente, ac devote.*

What is the remedy? A more complete text, an understandable rendition of instructions, elimination of cross references, and particularly the double ones, and more generous repetition of invariable matter would go a long way to aid in the spread of the movement. It may be objected that this would increase the size and consequently the cost. Is there not in this country of ours a Catholic publisher who would be willing, for the sake of the liturgical movement, to limit his profit to the barest margin?

Most of the Latin breviary sets keep within four volumes; they are in most cases entirely complete, are printed in twelve point type, and to my knowledge are less expensive than current English editions. One lady commuter who acknowledges herself somewhat self-conscious asks: "Why don't you get a publisher to put out the breviary in a book form (like 'Everyman'), and thus do away with the prayer-book or bible style? I could say the office in the train back and forth to business, but at present cannot withstand the

curious giving me and my prayer-book the 'once over.' " But there is the story of another lady on a Fifth Avenue Bus in New York, who oblivious of all around her said Prime from the little book published at Collegeville. When she was finished another lady tapped her on the shoulder and said: "Would you let me see that little book, please?" Through this another member was added to the League.

Sacred Heart Center. The Sacred Heart center, League of the Divine Office of the Sacred Heart Church, was formally established by the Reverend John J. Scally on the Feast of the Sacred Heart, Friday, June 4, 1937, at 7 P.M. o'clock. From a small beginning it has grown into an organization consisting of a membership of fifty people.

The following facts are important and relate in detail to the center: five chapters have been formed for the recitation of the Divine Office at regular meetings and privately. They are known as Saint Francis chapter, Holy Family chapter, Immaculate Conception chapter, Saint John the Baptist and Holy Name chapters. And now a chapter has been started for the recitation of the Little Office of the Blessed Virgin. This chapter was started in this way because those joining were anxious to read the Day Hours, but they cannot do so in view of the fact that books are not available and it was thought advisable for them to read the Little Office.

During the course of the existence of the center sixty-four people joined. One member has left because he has entered a religious order and is studying for the priesthood. Six men and six women out of the sixty-four who joined never learned to read the Day Hours, finding it difficult and so they consequently gave up their membership.

At present there are thirty-eight women and thirteen men in the center, with nine associate members in the group and the rest Chapter members. Six of these people are not members of Sacred Heart parish. Mrs. Otto Benzing, a member of Our Lady of Victory Church, Mount Vernon, New York, headed a group for two new chapters but it has been impossible for them to continue their interest right now because of the inability to procure books.

When Sacred Heart center holds its Friday meetings once a month, it chants in monotone the Vespers and Compline of the day. Following this, Father Scally always gives instructions to the group to help them in the recitation and private reading of the Liturgy.

It may be well to note here that the composition of the Day Hours is a difficult one to follow. If it could be revised in some way so that the separate parts would be in a continuous form on page after page it would help in the majority of cases where interested people find it difficult to read.

MISS PERKINS: Father Godfrey Diekmann, O.S.B., will now give us an account of the work of the League of the Divine Office.

DOM GODFREY: The League of the Divine Office is merely a very loose

organization formed at Saint John's Abbey, Collegeville, for the one purpose of instructing the laity in the recitation of the breviary. Saint John's is not interested in organization for organization's sake. We have merely formed a clearing house to help such lay people. At the present time there are 570 registered members, scattered throughout the United States and Canada. Members of this League of the Divine Office are lay people who pledge themselves to recite regularly at least one hour every day. Many of them, of course, recite the entire Day Hours. Then, from our correspondence, we personally know of at least several hundred other lay people who recite the whole Divine Office, regularly. And from indications, there must be hundreds of others.

Then, also, from our small publications of Compline and similar books, we are aware that these too are recited by thousands of lay people.

To answer the suggestion made by Dr. Kerwin that this recitation be introduced into schools, may I say that in our own small Abbey school there are, I think, between 45 and 50 college students who regularly recite the Divine Office, and take great pride in doing so; and the great majority of these students are non-priesthood students. In fact, at the present time, since the Day Hours volume is no longer available, there has been quite a scramble to get a copy of it. One of the boys told me last night that his copy has been filched from his room. So you can see how eager they are to recite.

MISS PERKINS: I am sure there are others in the audience who have some very practical suggestions about this.

DOM ROGER SCHOENBECHLER: I haven't very much to say, but in order to complete what I believe Father Godfrey would have said if he had thought of it, I would like to call your attention to something in which I have no financial interest but which I would like to see spread much more: it is Father Paul Bussard's little booklet called "The Three Little Hours."

You asked me how can we introduce this idea of the participation in the Divine Office to the people. I say, begin with the young and Father Bussard's little booklet published at Saint John's. A new edition is about to come out I understand from having spoken with him today. That is the ideal thing for our children at the schools. The three little hours, Terce, Sext, and None. You say Terce at the beginning of school, Sext at noon and None in the afternoon. And each Little Hour takes only a few minutes' time. So that is the one suggestion I would want to make for the purpose of helping this movement along: begin with the young as we should.

ABBOT COLUMBAN THUIS: In regard to the Divine Office for the laity, I might mention a very interesting experience. I am dealing in my own Abbey school with young men preparing for the priesthood in the minor seminary. We began the practice of allowing them to sing along with us in our monastic Vespers. But after a while I became a little too artistic in feeling and stopped them until we could train them better. To my surprise, there came an immediate appeal from the boys: "Please let us keep on." Soon after I let them continue, even though it wasn't so artistic. But I personally was

quite pleased to see that feeling on the part of the young men that they would also like to take part in the Divine Office.

MISS RUTH GARIZIO (*Ursuline Academy, Kirkwood, Missouri*): I am a lay teacher and I have had only two years of teaching experience, in spite of the fact that all the mothers come to school and call me dear and think I am experienced. But I have been in the game long enough to know a few things about it. And one of the things that has struck me forcibly and I hope struck some lay teachers in the audience, because it is to them that I am talking, is that of all the people in the Church who have influence for good as well as (unfortunately) for bad, the lay teacher is one of the most powerful. Some of the reasons are obvious: We lay teachers wear the same clothes the children wear. We speak their language. We dress in the fashions of the day, and we seem to think right along with them. We do all the things that they do. Consequently when we perform any unusual religious or devotional activity, it makes a very definite impression on them.

Now just to show you what we can do, I remember one time before a final examination I had given a little talk on the Holy Ghost to one of the classes, and when I put the questions on the board, somebody in the classroom gave an awful groan as though she didn't know anything about it. One of her classmates nudged her and said, "Pray to the Holy Ghost." After the examination I saw her and I said: "Where are you going?" She said: "I am going to thank the Holy Ghost."

I remember, too, on one occasion in the same class I gave what I thought was quite an explanation of the word "Amen" that has been brought out so well by one of the speakers here tonight, and I noticed the change in my students' attitude. At the end of the prayer they say the "Amen" with a little more devotion.

Now, my day is so busy, believe it or not, I have very often to read my Office on the way to school and I have had people who noticed this ask me the embarrassing question, whether I was going into a convent. I am *not!* I have had them call me "good." I was so glad to find an answer to that objection by one of the priests. After this I am going to tell them I am not good enough to omit the office. I am so bad I have to say it!

Just to show you what you can do, one afternoon I was reading Compline on the campus and a little girl, one of my best music pupils, came up and asked me what I was doing and I told her. I explained it as well as I could. A few days later she came to me and she said: "I have thought it over and I have decided that I would like to read it with you in the evening." That girl was a 14-year-old sophomore. If we can appeal to them that young, that is a very wonderful thing. In schools the teachers put the idea in our heads of organizing something for lay teachers, and here is where I hope that we will be able to give an appreciation of the Liturgy. Once you know it, it just gets you, that is all, and you are never the same afterwards.

In the formation of societies in other parts of the United States, I know that there are very fine lay teaching organizations who stress social work, but ours are going to be formed with the idea of preparing the lay teacher for exercising her influence in high school and in college, to promote liturgical interest. There is a very fine book (it first inspired me) called "The Road to Heaven." This "Road to Heaven" by Father Furfey of the Catholic University I would suggest for all lay people and particularly for young teachers.

MISS MARY FABIAN WINDEATT (*New York City*): I was interested in hearing

about a young lady in Chicago, a daughter of Saint Benedict, who has her library tea-party before Compline; and now I would like to tell you a little bit about the Saint Dominic Tertiary organization in New York City, where we don't have a library and don't have a tea party, but do have Compline. I was one of Mr. McSweeney's group back in 1936 when they first started the Approved Workmen in New York, and, being a member of the Third Order of Saint Dominic, I began to think that perhaps in the Dominican rite we might have something similar.

So in 1938 (it took two years to get anybody interested in the idea even among the tertiaries) we banded together under Father Vincent Donovan, O.P. (I think most of you know him), and we met. There were 60 of us who met at the Catholic Thought Association in New York on May 17 in 1938. That was a memorable day. We had 60 at the first meeting and 40 at the second meeting and about 20 at the third meeting and about 15 or so at the other meetings, and now we have about 10. However, we have been persevering somehow or other and we recite Compline each Monday evening; rather we sing it according to the Dominican rite with organ accompaniment and the procession to the Lady altar, familiar to all members of the Dominican Order, and we try to carry out our little liturgical program and interest other people in our movement.

We use the Dominican breviary and chant. We don't sing the same *Salve Regina* we sing here each night, but we have our own, and although we don't seem to get very many members, still we hope to keep on. Being members of the Third Order of Saint Dominic, we have a right to use the letters T O P, Third Order of Preachers. I am afraid that T O P is not what we are known as. We perhaps should be known as F L O P. But we are going to keep on just the same.

MISS SARAH BENEDICTA O'NEIL: Now, I thought I ought to show myself because I was rather embarrassed when the young lady spoke about the "young lady," and I wanted to show her that I'm not at all a young lady.* But I am the one who has the tea parties in the library. We have all classes of piety and liturgicalness at the library and I generally, at 5:30, invite the Godless ones to get out if they don't want to sing Compline. A number of them, particularly two very fine individuals, simply will not say it because we have been saying it in the Latin and their particular hobby is that it should be said in the vernacular.

So, we compromise and satisfy the laity. We have been saying the Psalms in English, but we most liturgical ones insist upon singing the Latin hymns and the *Nunc dimittis*. By the way, Mary Perkins was the one who first showed us how beautiful the canticle is when it is sung.

Now, I would like to tell you something else if I have time. Father Ducey can shut me off if I talk too long. There is another Office in the Church besides the little Office and the big Office. There is the Office of the Dead. That I have been very much interested in for a long time and I found that most Catholics haven't any idea what the Office of the Dead is. So for several years my library group and myself have been doing just what Father Bussard suggested. We have been saying the Office of the Dead in English when we attend the wake of a deceased friend, because we want the Catholic people there to learn it, to know something about it. You will hardly believe

*Miss O'Neill is over 70. [ED.]

me, but this is true: Recently, a Catholic who heard us for the first time, asked a member of the household if that was a Catholic service!

Our most successful recitation, we think, took place in a Protestant suburb not far from Chicago. (We have found from experience that the best time to go is between 6 and 7 o'clock in the evening before the crowds come in and push us out. Once, in fact, we had to squeeze into the kitchen. Dr. Kerwin was there with us that night. He can tell you that I am telling the truth. But it was because there was such a crowd in the other rooms.) Well, my friend had told her Protestant neighbors what was going to happen that night, so they were all lined up to hear the Catholics sing the psalms, and one good Methodist woman was so — by the way, we always have a number of books and we pass them around and urge everybody to take part, Protestants and anybody who wants to — this woman was so enthusiastic that she nearly drove our leader crazy by singing with both choirs.

And then what Dr. Kerwin said about the Methodists taking up our Office has actually happened out in this suburban town. This woman actually remarked to my friends that she was going to have all members of her church say that.

I just want to ask a favor of all of the priests here. I am tolerably familiar with the Compline psalms even in Latin, but last night you certainly broke my spirit. I couldn't keep up with you. And for heaven's sake please slow down when we sing Compline tonight and let us poor lay folk feel that we are with you.

FATHER NOLAN: The lay women have come dangerously close to saying something I wanted to say. You can see, from this building, the "Chicago Methodist Book Concern, founded in 1789," and you all know I think, too, that the Episcopalians in this country have their own publishing concern, and they get out for their people the Book of Common Prayer for about 40 cents. I think it behooves us to get busy and help by starting a Catholic book concern, so that we can get out cheap missals and cheap breviaries. This is one of the best meetings we have had and we are all glad to see these lay people doing so well. Dr. Kerwin suggested paper covers. No! The Episcopalians have no paper covers and the Methodists don't have any. Their books are substantially bound and hold together. I have been fighting high costs for a long time. I must say that a great many of my people have daily missals in Latin and English despite the high cost. We must confess that they are poorly bound, and how I managed to get 50 of them for $200 I won't tell you. At all events, I tried to get the prices down as low as I could. I say this: Judging by this meeting the lay people want the Latin. They like the Latin. We all like the Latin, and we want our missals in both Latin and English. I think we ought to have an English breviary. I do hope that our leaders now will do something.

Why is it that, when the laity want the breviary, the clergy cannot recite the office in common at their diocesan retreats? I would like to know why not. That is all.

MONSIGNOR HELLRIEGEL: I jotted down three points a half an hour ago. Here they are: First, having now heard so much about High Mass being better than low Mass, I think the time has come for the chanting of Compline by this assembly. By the way: tomorrow is the feast of one of the archangels, our archangel, Saint Raphael. And the angels don't know anything about reciting. They sing!

Secondly, I was wondering all along yesterday and today if the "Our Father" is the only thing to say for the opening of a meeting. Some would be quite willing to hear the Collect of the day, for the opening of a liturgical meeting.

MONSIGNOR MORRISON: Do you put that in the form of a motion? The chair will entertain any motion.

MRS. LYDIA AVERY (*Brooklyn, New York*): I so move you.

A VOICE: I second the motion.

MONSIGNOR MORRISON: It has been moved and seconded. Is there any discussion as to the changing of the prayers? Monsignor Hellriegel, what do you suggest we use?

MONSIGNOR HELLRIEGEL: We could sing the *Veni Creator*, and we could say the Collect of the day. We must all be supplied with books.

MONSIGNOR MORRISON: It has been moved and seconded that we sing the *Veni Creator* together with the Collect of the day. All those in favor, signify by saying "Aye." Contrary, "No." (*Refrain from audience:* "Aye.")

MONSIGNOR HELLRIEGEL: Here is my third point: I think the time has come for every clergyman tomorrow to be a Trappist so that the laity and the sisters will have a chance to speak too.

ACTIVE CHAIRMAN: Just a few words in closing. There are some things that struck me very forcefully in the course of this session of the liturgical week: In the first place, I would like to mention that I was very glad to be in the company of so many of the laity that actually have begun to recite the Divine Office, and follow the Liturgy of each day. I have never met anyone in my life, anyone among the laity, that had the courage to recite the Divine Office. For that reason, I am especially glad to be here this evening.

In regard to the papers read this evening: the first paper, particularly, dealt with the lay participation of the Divine Office, from the viewpoint of the relation between Mass and the Office.

There is a very intimate relationship between the Mass and the Divine Office. Of course the Mass itself is the center of our worship, but the Divine Office too is a very important element of Divine Worship and I think it has a very close relationship to the Mass. Actually the Collect of the Mass is the same as that in the daily Office. The Gospel of the Divine Office is the same Gospel that we read at Mass. And so, also, with other parts of the Divine Office. They actually prepare us for the Mass, and extend the Mass throughout the day, during the other canonical hours.

There is one thing that I would like to impress particularly in the course of these sessions. There was one Father particularly arose and asked about the recitation of Vespers or singing of Vespers at a parish function. And he said too that even though only seven were present at times, still he had them sing the Vespers. That itself is something striking, a worthwhile impression upon our minds. It doesn't make much difference how many are there, if some of the people are there to take part in this worship of the church. It is a worship of the whole Mystical Body of Christ when the laity take part in it.

One of the speakers this evening brought out clearly how Vespers is more or less a forgotten thing in our churches. It shouldn't be, and really our priests ought to make every effort to restore Vespers to its proper place in the services of our parishes. It is probably time now to turn the meeting over to Father Morrison.

MONSIGNOR MORRISON: I should like to make a few observations, that may sound a bit cranky. That Methodist Book Concern is a business enterprise. They make a good deal of money. They have stockholders and such. And they don't have to bother with much red tape. With us, each diocese has its own *censor librorum* and each bishop gives his own *imprimatur*. Then too, we have our *Index*.

My good friend, Dr. Kerwin, made the usual cranky-layman remarks about "black Masses." I merely remind the Doctor of one fact, and I know he won't mind it, nor will those who see the grim humor in these remarks, as we are all liturgists and desire to follow the law of the Church. When people demand that we sing a Requiem and give the stipend for it, it becomes a matter of justice; it is a matter of rights. It becomes a contract. And Rome herself is very cautious about changing current practices.

With regard to Vespers and Father's very fine suggestion, I will give Father, any Father here, a premium, if he will come in and establish Vespers in my parish, or in any big city parish. It is hard enough to establish the Mass. Now to put a little humor in it, to take off the edge if it sounds cranky: I want to call attention to the Fathers that we are here only in conference. We have no executive authority over the rules and regulations of the different dioceses. We are not here as delegates of our bishops. I know I am not, nor do I know anyone else that is. And we must take our leadership from the canon law and the rubrics of the Liturgy as interpreted from Rome through our bishops. I believe that is good policy. I would just like to issue that reminder. We are, as much as the laity, we priests, even we pastors, great as we are, we are still the ecclesia *discens*, not *dicens* or *docens*.

(*With a prayer, the meeting was recessed until the following day, October 24.*)

October 24

Missa Solemnis at Holy Name Cathedral. Feast of Saint Raphael, Archangel — 8.30 a.m.

Homily by Right Reverend Alcuin Deutsch, O.S.B.
Abbot of Saint John's Abbey, Collegeville, Minnesota

"Conversatio autem nostra in Caelis est:
Our conversation is in heaven . . ." (Philip. iii. 20).

MY DEAR BRETHREN: You have heard the term "mystical body of Christ" frequently. One of the most sublime conclusions following from that doctrine is that enunciated by Saint Paul in the words of the Epistle last Sunday, which read, in the Latin Vulgate: "*Conversatio autem nostra in caelis est.*" The Douay version translates the word *conversatio* by *citizenship.* But a widely used missal renders it by "conversation."

The meaning of this term *conversatio*, in its various contexts, has given rise to long disquisitions. For us of the English tongue the tendency to associate it with the word *conversation* increases the difficulty of grasping Saint Paul's meaning. Nor does the Douay rendering of it by *citizenship* readily disclose what the Apostle meant, who wrote in Greek and used a word which may be translated as *state, commonwealth.*

This is, of course, not the place for an essay on the meaning of the term used by Saint Paul. The important thing is to know clearly the concept that he wished to convey to the Philippians, to whom he wrote this reminder. For it is intended also for us, who like them accept Christ as the Savior of the world and the teacher of our life. Fundamentally Saint Paul wishes to say that heaven is the home of the Christian, whether he be considered as an individual or as a member of society, whether that society be the Church or the State; that he should, therefore, conduct himself in a way befitting the dignity of his home, the glory of his citizenship. In other words, as Archbishop Kenrick puts it in commenting on this passage: "The principles of the Christian life are derived from above — our hopes and interests are heavenly."

Our minds and hearts should, therefore, be directed toward heaven. To reach it should be our constant aspiration, the ways and means to do so our constant preoccupation. For it we ought to experience a longing, a homesickness which no earthly comfort can allay. Its laws should be the norm and guide of all our thoughts, acts and omissions. Most highly ought we esteem these laws and deeply ought we

be convinced that observance of them is more valuable to us than gold and silver and all treasures of earth, more sweet and desirable than any bodily pleasure. Instead of feeling these laws as a burden, we ought to embrace them with joy.

The source of these laws is Christ. He is the center and head of our home, the king of our commonwealth, the light which illumines it, the peace wherein we shall be one, which knows no shadow of cloud and which has no end. So completely filled with love for Him and His dwelling-place ought we be that, with Saint Paul, we will cry out: "*Mihi vivere Christus est et mori lucrum* — For me to live is Christ, and to die gain" (Philip. i. 21).

What I have just said is, without doubt, what Saint Paul had in mind when he penned the words of our text. This interpretation is confirmed by his contrasting, in the verses preceding this passage, this ideal of the Christian life with the ideal of those who "walk the enemies of the cross of Christ." These are they who "mind earthly things," whose thoughts never soar heavenwards. They are the citizens of this world. They recognize no God above them, or, if they do, they are so immersed in material things that practically their "God is their belly." They are intent only on satisfying the body's craving for food and drink and carnal pleasure. If their aspirations go beyond the body, it is only to achieve earthly honors and power. They know nothing beyond this world and the flesh; they glory not in putting to death their passions, but rather in what the Apostle says ought to be a source of confusion and shame to them — in their slavery to the passions, in the means and cunning wherewith they know how to satisfy their lusts and ambitions for the things of this world. Their mind and their heart are set exclusively on earthly things; their end can only be destruction, as the Apostle, weeping, acknowledges. Their ideal is, therefore, in direct and full opposition to the mind and heart of the Apostle, who, for the attainment of the knowledge and love of Christ and union with Him, through resurrection from sin and death, esteemed all things not leading to Him as a loss, and therefore joyously forfeited them all and regarded them as dung that he might gain Christ (iii. 8).

Now, I have shown you, dear brethren, what Saint Paul considers to be the Christian life, what should be the pivot around which it turns, what are the things it should transcend. The Apostle admits, in the same chapter, that he is not yet perfect; he recognizes human weakness. But he does contend that he never loses sight of the goal; that he presses "toward the mark for the prize of the call of God from above in Christ Jesus" (iii. 14). Can we say the same of ourselves? Of the great majority of the Christians, Catholics of the present day? When we consider how we are, in our day, so earthly-minded, so given to making compromises with the world, so intent upon its treasures and pleasures, we might well say, and say it weeping, that

we, who ought to be lovers of the cross of Christ, are enemies of this cross, that we are rarely conscious that our citizenship is in heaven, that it is our real home, that we are united to it and destined for it because we are members of Christ's Mystical Body through Baptism; that its laws, the doctrine which Christ taught, should be our joy; and that sin should not reign in our mortal bodies so as to obey its lusts (Rom. vi. 12).

I do not want to paint too dark a picture of the present condition of the Church. Christ still has many who love Him in very truth so that they keep Him ever in their hearts, and not only make daily sacrifices for His sake, but are also ready to give their lives for Him. But it seems to be a widespread and well-founded opinion that the great majority of us who call ourselves Christians are such rather by profession of the lips than in the practice of our life; that, if persecution should come, a great many will fall away from Him as the dead leaves fall before the autumn winds.

What is the remedy for this condition? How shall we revive in ourselves and the faithful at large that loving faith in Christ which characterized the Christians of the early centuries, who kept themselves separate from this world and its maxims, who rejoiced to shed their blood for Christ, to die for Him that they might rise with Him to eternal life? To me it seems, my dear brethren, that the answer to these questions lies in bringing vividly and abidingly — note well: I say vividly and abidingly — into the consciousness of the Christian soul the understanding of the words of Christ: "Do this in commemoration of me."

This injunction of Christ constitutes the origin, the inspiration, and the chief content of the Christian Liturgy. It reminds us, to use the words of the Canon of the Mass, of Christ's blessed passion, of His resurrection from the dead, of His glorious ascension into heaven. It reminds us of His incomprehensible love for us, of His sacrificial death for our salvation, of what ineffable value our souls must have since He chose to die for them, of what must be the transcendent happiness of that eternal life in heaven for them who die with Him to achieve it with Him.

Briefly, then, it seems to me that the hope for the renewal of the Christian life in our days lies in the active participation in the Liturgy of the Church. This is not my conviction only; that would carry little weight. But I am echoing the mind of two illustrious vicars of Christ. Permit me to quote their words, even if they are not unfamiliar to you. Pius x, of saintly memory, wrote: "If the faithful were well instructed in this purpose desired by the Church in instituting them [the sacred feasts] and celebrated the feasts in this spirit, there would be a notable renewal and increase of faith, piety, and consequently the interior life of the Christians would become much stronger and better." And Pius xi, of illustrious

memory, uttered the same conviction when he declared: "The annual celebration of the sacred mysteries is more efficacious for instructing the people in the matters of faith and thereby leading them to the interior joys of life than any, even the most weighty, pronouncements of the teaching Church."

Permit me to add to this the conviction of one of the foremost promoters of the so-called liturgical movement, Father Romano Guardini: "He who comes from the sacred realms of the Liturgy to face his every-day problems will therein be able to radiate its force."

But permit me also to utter a word of warning: participation in the Liturgy does not mean merely, or even principally, following the priest in the Mass by means of the missal, or by responding to the prayers at Mass, or by joining in the chant in congregational singing. All these things are merely external and material participation, may become merely mechanical, and thus have no effect whatever in the promotion of spiritual union with Christ and renewal of our life in Him. What is needed to have really fruitful participation unto practical Christian life is response to the love of Christ for us, which is brought before us in every Mass at which we assist, in every feast that we celebrate in His honor, in that of His blessed Mother and of His faithful servants, the saints.

What is needed to develop and fructify this life in us that it may be truly a *conversatio in coelis* — a life befitting a citizen of heaven — is physical union with Him, nourishment of our life by the reception of His flesh and blood into ours, that the lower nature in us may be transformed into His divine life. But this — important as it is — does not exhaust active participation in the Liturgy, even if we consider it only in its chief element, the sacrifice of the Mass. Active participation, in the fullest sense, means making our own the spirit in which Christ offers the Mass — the spirit of devotion to His heavenly Father, the spirit of loving sacrifice of self, of complete self-forgetfulness for the promotion of the glory of the Father.

Active participation, in this sense, in the celebration of the mysteries and feasts commemorated by the Liturgy should produce the reactions in our soul that are proper to them. What a life, my brethren, would the life of the faithful be, if we who are priests would celebrate the Liturgy in this sense, and from the fulness of the spirit imbibed from it pour out on the faithful the sentiments of our soul! How they would then be filled with faith and hope and love! How they would be taught to look upon the things of earth as transitory goods to which they should not become attached, for the sake of which they should never risk their souls! How gladly they would give, for the love of Christ, all that is necessary for the maintenance of God's house, of His priests, of the missionaries who seek the spread of His kingdom, without recourse to "bingo" and other worldly and questionable methods for raising money.

My dear brethren, it is hardly necessary to point out to you how the other elements that constitute the Liturgy might contribute most powerfully to unite us with Christ and make our conduct befitting that of a citizen of heaven. Or who of you doubts that use of the other sacraments and of the sacramentals, not in the routine, mechanical sort of way into which we poor humans so readily fall, but according to the mind of the Church, would lift our life to a higher plane. Or who can, day after day, recite the Divine Office in union with our Lord and the angelic host, *digne*, *attente*, *ac devote* and not see himself, by anticipation, a dweller in the heavenly home and not cry out in his inmost soul with the Psalmist: "*Mihi autem adhaerere Deo bonum est; ponere in Domino Deo spem meam* — It is good for me to adhere to God; to put my hope in the Lord God" (Ps. lxxii. 28).

My dear brethren, I know not whether I have succeeded in convincing you that the Liturgy is the means by which Saint Paul's ideal of the Christian life can best be realized. There is, I am certain, no question among us but that Holy Mass and partaking of the flesh and blood of the Victim therein offered is necessary. But I dare say that we have not — not all of us — sufficiently understood the Liturgy's prime importance for the lifting out of this world and its principles, the individual, and society. We have not understood simply because we have been, unfortunately, too much passive spectators and too little actual participators in the mysteries that are its object. We have not entered deeply enough into an understanding of it; we have not kept ourselves sufficiently conscious of all its implications; in a word, we have not lived it.

There is an outstanding characteristic of the Liturgy, which is all-important. The Liturgy is God-conscious; it is perpetually conscious of man's dependence on God and of the unity of mankind in Christ. How important this is for the well-regulated life of the individual, we all understand. How essential this is also for the well-being of the nations, the present chaotic condition of the world abundantly demonstrates. This chaos is but the logical development that must inevitably take place when man forgets his dependence on God.

Sooner or later the state, too, believes itself autonomous. When it knows no limitation to its authority by a God-given law, it will consider itself supreme and make all subservient to itself. Then the welfare of the individual will be sacrificed to the supposed welfare of the state; then men will be slaughtered according to the whim of the dictator. A greater practical interest and full active participation in the Liturgy, which is Christ's own means for the union of man with Him and the Father, is what the Christian people need in our times.

This is the conviction which inspired this Liturgical Week; to

bring about such interest and participation, especially in the parish, where it has its beginning and chief center, is the purpose of the papers and discussions and demonstrations that have marked it. At its close I appeal to you, for the love of the Christ and of the world that He redeemed by His precious blood, to work might and main for a better understanding of it, a deeper appreciation of its values, and more active participation in it, that we may the more fully partake of its fruits and thereby demonstrate to the world Saint Paul's ideal: *Conversatio nostra in coelis est.*

Morning Session — Parish Worship: Devotions

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Right Reverend Justus Wirth, honorary chairman, and the Right Reverend Monsignor John M. Wolfe, active chairman. The meeting proceeded as follows:

MONSIGNOR MORRISON: We will begin the meeting with prayer.

(*Prayer*)

MONSIGNOR MORRISON: It is five minutes after ten o'clock. I am a little bit late this morning. The honorary chairman is the Right Reverend Justus Wirth, O.S.B., Abbot of Saint Bede's Abbey, Peru, Illinois, and our active chairman is Monsignor John M. Wolfe of Dubuque, Iowa.

ACTIVE CHAIRMAN: We open this morning's session with a reminder of the policy established by the directors, that we are conducting here a liturgical forum, in which those interested in the liturgy throughout the country, who have come together here, can discuss their views and interests and present their problems. It is neither a directive nor a legislative body. After all, the Church has its canonical leadership in all of these matters, and whether precise decisions are to take place in the Church in general or in particular dioceses and parishes rests with higher authority. Consequently in many of the papers and the discussions the members express merely their personal views which will not represent the Archdiocese of Chicago nor any other archdiocese in the country. This is merely a forum to gather information, form impressions, and secure general education in the liturgical movement.

We take up this morning parish worship insofar as it develops into particular devotions on the part of the laity as individuals or as groups in the parish. The first paper is entitled the "Meaning and Necessity of 'Devotions,'" and will be read by the Reverend H. A. Reinhold of Seattle, Washington. Those of us who have been reading Father Reinhold's very refreshing and penetrating articles regarding the Liturgy, and particularly the sacraments, have received much

food for thought, and they indicate his ability to get to the bottom of things. I am happy to present to you Father Reinhold of Seattle.

FATHER REINHOLD: I am fully conscious of the great responsibility which I assume in speaking on this particular subject. We have been warned through examples in other countries that very easily a contrast is set up between popular devotions and Liturgy which leads to controversy of a very complex kind.

In order to clear the issue in the beginning, let us state that there is no necessity for acid controversy and heated debates over these two issues.

If we look back at the origin of our own Liturgy, we will find that beside the sacraments, instituted by our Lord, it always contained overwhelmingly texts, psalms, hymns, and prayers, which were originally the outcome of personal and private devotion.

Perhaps there is no prayer more personal than most of the Psalms. We have other examples which prove to us that private devotion or popular practices by no means must be contrary to the spirit of our Roman Catholic Liturgy. One of the most splendid parts of our Liturgy is the rite of Holy Week, especially Palm Sunday and Good Friday. But those most impressive rites on Palm Sunday and the adoration of the cross on Good Friday were in their origin devotions created by the people. Reports from pilgrims to Jerusalem show us that Good Friday being without Liturgy, the people recalled the event of the day in its own popular way.

Through pilgrims and through the crusaders, other Oriental devotional activities have come to the West and have been gradually incorporated into our Liturgy. A great many parts of our own Roman Liturgy have been taken from the Gallican Liturgy under Charlemagne. They show a very sharp contrast in spirit to the genuine Liturgy of the city of Rome.

Edmund Bishop and Cardinal Schuster have admirably demonstrated the spirit of the Roman Liturgy and shown us the marks of distinction from other liturgies. It consists in sobriety, dogmatic correctness and majestic dignity. When you compare the prayers originated in Rome with those from Gaul or the East, you notice a striking difference. Prayers which have come from other countries than Rome correspond in fact far more to what we would call our modern devotional language than does "pure" Roman Liturgy. It is not the fact that they are more subjective, more effusive, more emotional which makes them unfit for Liturgy. If there is anything which may make prayers which have been accepted by popular devotion unfit for Liturgy, or if there is anything in popular devotions which makes them in any way inferior to the prayer officially established by the Church, it certainly is not the fact that they have been created and loved by the people. We have to look for other reasons.

The two terms, *liturgy* and *popular devotion*, need a few further remarks to clarify their meaning. Under Liturgy I understand the *sacramental mysteries*, those public acts which either flow from these sacramental mysteries or have been "informed" in the scholastic sense of this word by *sacramental mysteries*.

You perhaps will be surprised that I use this double term of *sacramental mysteries*, but there is a good reason for it. During these last centuries the word *mystery* has been narrowed down to a purely intellectual sense. Our catechisms tell us that a mystery is a truth of our faith which has been revealed to us, but which we cannot fully understand with our natural faculties. But that is only one part of the far more ample concept of mystery. If we turn to our missals we find that the word "mystery" has a far more comprehensive meaning. It is a fact of our salvation, one of the original facts of our redemption in the life of Jesus Christ, our Savior, made present or re-enacted under symbolical rites like the Holy Eucharist, Baptism, Confirmation, etc.

We extend the word *liturgical* or *liturgy*, however, beyond the seven sacraments of the Church, and we do so rightfully if we find that there are other rites and prayers and forms of worship * which are inspired or which flow from these central sacramental mysteries of our faith. This distinction is more comprehensive and clearer than the average definition that Liturgy is the public worship of the church. If that were so, then all our public worship, including the public recitation of the rosary, the benediction with the Blessed Sacrament at a novena, the stations of the cross would be Liturgy. There would be no reason at all for us today to discuss the problem of Liturgy and popular devotions.†

Very often an artificial contrast is construed between Liturgy and popular devotion. In these controversies between advocates of liturgical reform and defenders of existing devotions, the latter often make an equation which is by no means valid. To assume that so-called popular devotions are really more popular in their content or style is an assumption which has never been proved yet. If we spent

* Nobody who says his Office out of the Roman breviary can miss the obvious fact that not only the collect of the Mass gives most of the hours a definitely eucharistic character, but that besides this all hours either lead up to or down from the Mass as the climax of the liturgical day. The structure, the style, and the outward form are similar. To make this more evident, Mass and office are always identical. Compare with this organic unit the sad discrepancy between our liturgical calendar and the anarchy and the mechanical schematicism of so many "devotions."

A deeper knowledge of our *Pontificale* and *Rituale* also shows that they flow from the seven sacraments, organically and artificially. They share the character of mysteries with the original sacramental mysteries not only in their outward form, but also in their essential "ordinated-ness" toward Christ's (and the Church's) "consecration of the world."

† Of still less use for us here is the attempt to define Liturgy as the official worship of the church as contained in the missal, breviary, *Pontificale* and ritual. These books contain a number of prayers for private devotion which do not bear any liturgical character (e.g., *Anima Christi*).

as much time on Liturgy and as much effort on its explanation and translation as we seem able to spend on the introduction of new novenas, Liturgy would probably be the "popular" thing.

The assumption that the style of our "devotions" corresponds more intimately to the soul of our faithful is built on the same conception as the other one that the products of our religious goods stores on Barclay Street and a certain kind of prayerbook literature are more congenial to our people than true art and holy scripture.

Anti-liturgists often say: "Liturgy is nothing but an official formula of worship and prayer in our Holy Church which has to be performed by its clergy, while the people pray out of the 'fullness of their hearts.'" They identify public, spontaneous prayer with what we call popular devotions. Is this contrast true?

We all know that a Christian who recites nothing but his official liturgical prayer would soon be hollowed out by formalism. Liturgical prayer can only remain genuine prayer if its formulas are an object of constant meditation and assimilation. Private prayer, heart-to-heart communing with our Savior and our Father in Heaven are a prerequisite and have to be concomitant with all liturgical prayer.

There is no conflict between the obligation of private prayer which Christ inculcates in us and the obligation of participation in the liturgical worship of our Church. We must have both things if we want to keep Liturgy within the realm of our personality, and if we want to avoid stereo-formalism. On the other hand we have to have the example and inspiration of Liturgy in order to avoid unsound individualism and anarchy in our popular devotions and in our private prayer-life.

Some of our popular devotions have a long history and others are recent. Those of a long history have undergone mutations through many centuries.*

How can we prevent a clash between the endeavor to promote liturgical prayer and the effort to spread recent popular devotions? We do not want to lose the good things which we have found through the liturgical movement. We cannot try to wage a war of extermination against popular devotions. Another consideration may here appear quite appropriate: do we not indulge sometimes in a very loose use of the word "liturgical?" Its opposite "unliturgical" has almost become a term of opprobrium. Therefore we should never use the word "unliturgical" for approved private or popular public devotions.

I propose to speak of "extra-liturgical" devotions instead of

* The stations of the cross, e.g., were brought from the Holy Land by their custodians, the Franciscan Fathers. They originated in the late Middle Ages, and developed into our fourteen stations only within the last two hundred years. As a popular devotion they have a history of several hundred years. Novenas are of recent origin. Unknown to the Middle Ages, we find them after the Reformation. At present they appear to be the great fashion.

'unliturgical." For the sake of clearer distinction let us add two further words: *praeter*-liturgical and *para*-liturgical. Praeter-liturgical are those devotions which are an extension of existing liturgical prayer and worship. For instance, we could say that the stations of the cross are praeter-liturgical because they are inspired by the history of the Passion of our Lord. They are a sort of Good Friday "Liturgy" within the realm of popular devotions, i.e., outside the strict sacramental mystery.

I would call para-liturgical those devotions which try to give a substitute for Liturgy. Many of these so-called para-liturgical devotions suffer from a lack of quality. If at a certain devotion the priest were to turn out the lights in the church and gradually close the tabernacle doors while the faithful sang "Sweet Jesus, Good Night," this would be para-liturgical. If we use these terms with care we will avoid calling names and labeling things which to some extent have been approved or at least tolerated by the Church.

What solution is there for the extra-liturgical public worship of the Church which would be pleasing to those who favor the liturgical renewal? I think it would be the wrong kind of policy for us to attack, lock, stock and barrel, extra-liturgical devotions. We have to abstain from harsh criticism. It only offends the pious sense of our people. Some of these devotions, however, need scientific and objective criticism, because they have offended against the spirit of the Church.

It would be untruthful toward the great cause for which we fight if we were to avoid all discussion on the question of our popular devotions. At present there seems to be almost an anarchical production of Holy Hours, Novenas and other kinds of so-called popular devotions. In many cases their "popularity" seems to consist in their facile and shallow approach toward the gravest questions of life; in other cases we find their "popular" approval in an exaggerated effusiveness and emotionalism; in some, fortunately rare cases, a strong appeal to a selfish motive not only prevails in the methods in which these devotions are "sold" to the people, but pervade the pamphlets, prayerbooks, and devotional exercises. The fast and smart methods of modern business life could easily be avoided without harm to a good cause.*

Turning away from criticism, does the liturgical renewal have any constructive idea to meet this situation? On one hand we have a Liturgy which is only attended by a few elect, especially prepared through intellectual or spiritual training. On the other hand it seems as if the so-called popular devotions give rise to liturgical dissatisfac-

* I think it is unfortunate that a few non-Catholic and none too friendly weeklies should be able to report in their caustic way on such "successful" popular devotions. We, the followers of Him Who taught us worship in Spirit and Truth, should never be caught by our enemies giving way to cheap means of acquiring popularity for a thing which in itself may be without objection.

tion. Shall these things be left alone? Shall we have these two currents side by side hoping that unconscious education of our clergy and people through greater familiarity with our Liturgy will create a remedy working gently and without upheaval and noise? Or shall we do something about it; positively by creating new devotions inspired and formed under the guidance of our Liturgy, negatively by superseding objectionable public devotions either in part or wholly, either through gradual elimination or immediate substitution? If we want them popular they must be appealing to, they must be easy to perform by, and they must really help the people.

In a splendid little booklet Andreas Jungmann, S.J., investigated the constructive principle of our Roman Catholic Liturgy. Before we plan new devotions, better ones at that, we should know the laws of construction for them. By analysis of the existing Liturgy, Father Jungmann finds the following principles according to which public worship was built in those days when the Liturgy was made for the people and was lived by it.

Its structural law shows us *three* major parts. Roman Catholic Liturgy starts with *scriptural reading*. After we have assembled in church and before we open our own mouths in prayer and worship, we listen to the word of God. It is our first duty to receive instruction out of the mouth who is the Truth subsistent. This was followed by words of explanation, a sermon, or a homily.

As an echo to this reading and this instruction there followed a *hymn* or a psalm. It was a natural and spontaneous reaction. The lesson, followed by singing, already creates a communion of spirit which establishes cooperation. *Caritas* is actually there. Priest and people act and re-act. Only then, when we have raised ourselves out of the drab routine of everyday life, do we rise or kneel in *prayer*.

In our Liturgy prayer has two definitely distinct elements; the *silent* prayer of the people, in which every individual brings before God his needs and desires. It is a private prayer performed in common. Silence is its distinguishing mark. Then the liturgist, the priest, raises his voice and sings or recites the *definite formula* of our prayer. This was the practice for many centuries. Open your missal on one of the ember days and you will see the priest exhorting us to pray by the word *Oremus*. The deacon then summons us to kneel down in silent prayer singing the words, *Flectamus genua*. Only after some time had been given to silent prayer the faithful were asked to rise by the subdeacon, *Levate*, to listen to our Holy Church, summing up and lifting up to a higher level the prayer of the individual.

There you have a very simple pattern after which we could fashion popular devotions. Its popularity has been proved by continued use. There is no doubt that devotions formed after this model will appeal to the people, nor should there be any difficulty for the people to perform this kind of popular worship.

But there are other elements which have to be taken into consideration. Many of our modern extra-liturgical prayers show a certain amount of disregard for the fullness of the truth of our Faith by isolating singular facts or truths, forgetting about the rest, the whole cosmos of our Faith. It does not suffice to change the form of popular devotions alone. It is not only a question of style and structure. Too often the content needs amendment. The rule of our Faith should also be the rule of our prayer. We wish our popular devotions were as correct as our Liturgy is. A familiar example for incorrectness are a great many of familiar prayers addressed to our Blessed Lord in the tabernacle. You have all heard prayers in which the blessed mystery of this sacrament has suffered from an application which is not in strict harmony with the doctrine of the Church and great theologians.*

Sometimes apparently devout and "appealing" phrases are hardly commendable for people who strive to pray in accordance with the clear and specific definition of the doctrine of the Blessed Sacrament. So in many cases, even with the fine constructive structural law of the Liturgy, we will still have to do something more. We will have to go back to the doctrine of the Church and do our best to bring our devotional language into accordance with the true and clear doctrine of our Holy Mother the Church — one thing we can learn from liturgical prayer, the one model to which we should adapt our extra-liturgical prayer-life and worship.

Then there is the case of over-emphasis and too highly geared emotions. We have examples of modern devotional language which give us the impression that many of those prayers which are now used by our people have been conceived and composed under the inspiration of a strong personal religious experience of an individual mystic. The language of many of these prayers is very strongly emotional and effusive. This is altogether justified for mystics. But for the average man and woman, this language leads to the falsification of his or her whole prayer-life. Verbosity and formalism threaten here more, far more, than in the use of the sober, moderate and healthy formulas of our Liturgy. If we compare such strong language with the moderate language of our Liturgy, we see right away that something has to be done, not to overstress truth and not to lead the average person into an unnatural and untrue effusiveness. This is certainly true when we have a whole congregation reciting prayers in common. You

* Saint Thomas Aquinas states that Our Lord is in this Blessed Sacrament "*non tamquam in loco, sed tamquam in sacramento*," not as if he were in space, subject to conditions of natural space, but in a sacramental way, which cannot be measured with formulas taken from natural experience or natural science. And still you will find prayerbooks, devotions, and sometimes also sermons which give us the idea that our Blessed Lord, "lonely, was waiting for companionship in His dark tabernacle."

Others have used the formula that Christ rules the world from His "throne in the tabernacle." These formulas are so much accepted in modern devotional language that perhaps some of you will be surprised to find me quoting them as less correct.

simply cannot gear a whole crowd to emotional pitches without creating mass hysteria or empty verbalising.

Let us sum up what we ought to learn from the Liturgy for our own personal prayer and for our extra-liturgical public worship. *First:* its objectivity. We have to learn to leave our narrow personal sphere and ascend to the higher level of the universal Church and the universal truth of this Church; *second:* dogmatic correctness and a deeper sense of dogmatic proportion; *third:* sobriety and manliness; *fourth:* a certain chastity and moderation in language which we are supposed to use in public worship. By this term *chastity*, I mean to say a certain restraint of our language which makes it more fit for public worship of common men; *fifth:* a greater clarity and precision; *sixth:* an education to truthfulness in our devotional language; *seventh:* a deep sense for the majesty of God. This last is often sadly lacking and superseded by what one could call a sort of "devotional chumminess" with our Lord.

Some of our modern devotions lack spirituality in their motive and language which is so admirable in our liturgical prayer.*

As conclusion, let me repeat what I said in the beginning. There should not be a loud and noisy antagonism against "popular devotions" as such. They are necessary, and history has proved that they are quite adaptable, if they are imbibed with the spirit of Christ and His Church. On the other hand, we should be honest and should have the courage not to minimize a very grave issue. As long as there are "spiritual first aid kits" and worse things which are not all in print but which one hears occasionally, nobody will deny that there are misconceptions concerning the very words "devotion" and "popular."

If we have any desire on behalf of the liturgical movement, it is this: let popular devotions, public, popular worship grow. Let it take even more space than it does now, but let it be reflected by the spirit of the Church and not by the spirit of commercial efficiency and radio advertising, pseudo-mysticism and slovenliness. Let it be inspired by the one, ordered, and only necessary rule of prayer: our holy Roman Liturgy.

* I have here before me a sad example of that spiritual slovenliness which we regret. It is called a "spiritual first aid kit," containing a crucifix, statues, candles, etc., quoting the things which will be given in a certain novena on the application of those who participate in this novena. "My petition" (a headline) on the other page of this paper is printed on a little flap which can be detached and dropped in one of the boxes in the Church. In order to save us the trouble of writing our intentions, it has the check-off system: "Please place within shrine, altar, or cloister." First check off: cure of sickness; second: safety on vacation; third: family happiness; fourth: better employment; fifth: peace, peace, peace; sixth: God's care of refugees. . . .

Many of these things are absolutely legitimate objects of our personal, devout, and continuous prayer, but all will agree with me that this kind of streamlining our modern religious life smacks of radio and other advertising. The majesty and dignity of our holy Roman rite can hardly co-exist with such "devotion." Dozens of similar examples could unfortunately be added.

ACTIVE CHAIRMAN: Thank you, Father Reinhold, for the very fine analysis of the concept of worship in Liturgy, and especially in its emanations or extensions in the form of devotions. The matter now will go into further analysis under the direction of the discussion leader, Dom Bede Scholz of Conception Abbey, Conception, Missouri.

DOM BEDE: Since there is not much time and I want to give you a chance for discussion of the paper, I am only going to make a few remarks. Pope Pius X told us what is the primary and indispensable source of the true Christian spirit. If there is a primary source, there must also be a secondary source, yet this secondary source must obviously be orientated by the primary source, which is liturgical prayer. Otherwise devotion will be like a seed falling on the ground and decaying, and we will have emotion and not devotion. And with this I open the paper for discussion from the floor.

ACTIVE CHAIRMAN: The discussion leader opens the discussion for anyone who wants to discuss the topic under consideration and with reference to the statements already made. May we hear from someone on the floor. We have fifteen minutes. Anyone desiring to speak will please come to the microphone.

FATHER DAVID BAIER, O.F.M. (*Saint Bonaventure, New York*): I like the attitude of Father Reinhold very much with regard to popular devotion. He gave a reference to the Blessed Sacrament as coming from Saint Thomas. He might know more about Saint Thomas than I do, but I would like to make a few remarks on that. Whether I am wrong or not I don't know, but at any rate you will correct me if I am wrong.

The remark which he made was that it should not be considered so much *tamquam in loco* as *tamquam in sacramento*, but perhaps not just in the sense in which Saint Thomas speaks of it. I think the distinction which Saint Thomas makes (here I might be wrong, but others perhaps will bear me out later) is simply this: that he distinguishes between the *praesentia in sacramento* and the *praesentia per extensionem*, external extension. I think that is really the distinction which he makes. So with that little comment in mind, I just would like to have others make further comment on it if they know any more about it than I do.

DOM BEDE: Are there any laity who would like to express themselves with regard to the popular devotions we have today?

MISS ADE BETHUNE: I was wondering whether it is a good idea to apply the word "popular" to the devotions which Father Reinhold called "extra-liturgical." I think perhaps it would be a good idea to call the liturgical prayer "popular."

DOM BEDE: The reason they call them popular is because so many people attend them and participate in them, which they do not do at the strictly liturgical services of the Church. I think that's the reason they are called "popular." If there is anyone else present who desires to say anything, please come up front.

BROTHER LUKE (*Saint Mary's College, Winona, Minnesota*): The last speaker stated that among popular devotions which are called "extra-liturgical" are included Benediction, the Rosary, and the Way of the Cross. Well, I can understand why the Way of the Cross and the Rosary should not be included in the Liturgy, but I don't understand why Benediction is not a liturgical service, since it is performed by a legitimate minister, or one delegated with authority for the faithful.

FATHER REINHOLD: I said that I wanted to restrict *liturgical* to those forms of public worship which are informed by or which flow from the sacramental mysteries. Of course nothing is so close to sacramental mystery as is the Benediction of the Blessed Sacrament. Liturgy always contains a sacred symbolic action. Bread and wine are brought to the altar and consecrated with certain gestures which indicate that this is a sacrifice and represents the death of our Lord. Therefore that is Liturgy. Water is poured over a man or a child with sacred words symbolizing cleansing of the soul. That is Baptism and also Liturgy. Now, you can make your own applications, but what about Benediction of the Blessed Sacrament? Is there anything actually happening in or with the Blessed Sacrament in Benediction, symbolically speaking? Do we not take It and use It for a blessing which does not affect the Blessed Sacrament in Itself? True. Our Lord Himself will simultaneously give us His blessing, but the Blessed Sacrament does not give us Its or His blessing, so the use of the Blessed Sacrament for sacramental Benediction derived perhaps from that little blessing which we all receive when we receive Holy Communion and when the priest raises the host over our head and says *Corpus Domini nostri Jesu Christi.* . . . This sacramental blessing, or a blessing derived from it, is not in the strict sense Liturgy, because it is no act of any liturgical kind. Please do not misunderstand me and do not misquote me. I have not said that Benediction of the Blessed Sacrament ought to be abolished in liturgical parishes, and I have not said that it is an abuse. I have just tried, and I hope succeeded, in telling you why I do not consider Benediction of the Blessed Sacrament as a strictly liturgical form, even if it is contained in our liturgical books nowadays, even if it is a part of the Ritual, which someone may hold against me. But if that is the case, I can answer with the prayers of Saint Bonaventure and Saint Thomas, and nobody will say they are Liturgy, although they are in the Roman missal.

FATHER LALLOU (*Catholic University, Washington*): May I just say a word that may clarify the idea of *liturgical* and *non-liturgical* with special reference to the Benediction of the Blessed Sacrament? I think a very good definition of Liturgy is, to give it in Latin first: "*Cultus publicus ab ecclesia ordinatus* — public worship as ordained by the Church." We may say regarding things which are matters of precept, like the Mass, the administration of the sacraments, the Divine Office: they belong to Liturgy, to the public worship of the Church, which is ordained or prescribed by the Church, the Church authorities.

We couldn't conceive of a church without an altar, but we could conceive of a church without the Stations of the Cross, for instance. Now, as far as I know, there's no obligation, no prescription for having Benediction of the Blessed Sacrament except in conjunction with the Corpus Christi processions. Other Benedictions are matters of public worship, but not strictly, in the sense that there is any legislation requiring that we have them. I think if we accept this rather current definition of Liturgy it may clear up some of the confusion between what is liturgical and what is *extra-*, *para-*, and *praeter-*liturgical.

DOM ROGER SCHOENBECHLER: Father Reinhold and Father Lallou, don't you think that it would be much better if we extended the term further and called Benediction of the Blessed Sacrament *semi-liturgical*, because the Church does indeed regulate part of it, but leaves the rest of it to our own

choice? The Church does demand that when we expose the Blessed Sacrament, some hymn be sung, and then we may recite something else, some other prayers. And so I would call it semi-liturgical, that is, partly liturgical and partly non-liturgical.

SISTER LUANNE, O.S.B. (*Saint Joseph's, Minnesota*): What I am going to say does not concern Benediction. I can hardly speak about that in the presence of all these eminent clergy. I know that in many schools, for instance, the sisters are accused of fostering devotions which are far from liturgical, and I would say that the sisters need to say *mea maxima culpa.* That's very true, and the speakers have been saying it for them for the last few days as well as for themselves. But I am thinking now above all of our annual retreat and spiritual conferences; and until our chaplains begin to give us the type of material we have been getting here, I think that we shall still keep on saying *mea culpa.*

Now last Christmas I happened to be at a convent in a large city, where they were having a retreat, and I got in on a conference (I don't know what Father Reinhold would call it) which was what I would call a virtue-counting campaign. We used to have that kind of retreat in our community a number of years ago, but thanks to the influence of the Benedictines I don't think we have them any more, and though I am not much of a Pharisee I am afraid I went away saying: "Thank God that we don't have that type of retreat at Saint Benedict's." But I also went away sad for the fact that the sisters were missing so many things that they should have. I also say that the type of devotion that our sisters have inculcated in the schools is attributable to the pastors. Non-liturgical devotions are desired, and the sisters have to teach them. They have to teach their sisters to sing substitute hymns in the Mass, and until we get our pastors to do something about it, we shall have to keep on saying *mea culpa,* but I shouldn't be a bit surprised if the pastors have to say in the end: *Mea maxima culpa.*

ACTIVE CHAIRMAN: We will have to discontinue the discussion, as time is up. We can come back to it, however, if the discussion of the next subject will not lengthen out too far. So those of us who are more interested in the previous subject rather than the one now before the forum, prepare their questions. We'll perhaps have some time.

Now we take another extension of the Liturgy: the observance of the ecclesiastical seasons. The next paper is entitled: "The Significance of the Ecclesiastical Year in Catholic Life." The subject will be discussed by the Reverend Bernard Laukemper of Chicago, Illinois.

FATHER LAUKEMPER: It is not the purpose of this paper to present a scholarly discussion of the ecclesiastical year, nor shall we enter into a discussion of its history and its appropriateness. Our aim is to show the observance of the ecclesiastical year in the living parish. In the words of Dom Odo Casel, the ecclesiastical year (also called the *circulus anni*) may be considered as the holy ring and the wreath which has been given to holy Church as a sign of espousal by her divine Bridegroom Jesus Christ. This prototype of the virgin's ring, with which our Lord has united Himself to holy Church, is the mighty work of redemption which the Son of God took upon Himself for our salvation. It is the sublime cycle, expressed by Christ Himself in

the Gospel according to Saint John (xvi. 28): "I came forth from the Father and am come into the world: again I leave the world and I go to the Father."

Within this cycle, which combines both time and eternity, takes place the work of the redemption, which Saint Paul called "the mystery . . . hidden from the ages and generation but now manifested," and which Clement of Alexandria called the "drama of salvation." This work the Lord as Savior wrought not for Himself, but for us who were to be saved and united with God. Moreover, He did it in such a way that we might be able to follow Him, as far as would be possible for us creatures. We were to become like Our Lord, the God-Man, and thus attain salvation in His strength, but not without cooperation on our part.

In this way we attain the goal which God has set us, that is, we become brothers of His only-begotten, beloved Son — other Christs, sons of God by grace. For this sublime office of a Christian, the Lord gave us the mysteries of faith in those liturgical acts in which the life of faith is objectively expressed. By faith we attain to the sphere of Christ's life; by the mysteries of the Liturgy we act within this domain. Faith leads to Baptism and finds its fulfilment therein; the divine life conferred in Baptism is completed in Confirmation and nourished daily by the Eucharist.

The holy mystery of worship, therefore, is an imitation of Christ's life-cycle. Christ ran His course from the height of heaven to the depth of His death on the cross, and thence ascended as Lord to eternal glory beside His Father. So we too must enter into Christ's death by Baptism and with Him arise to the new life in God, which at His second coming will attain its fullness in eternal glory.

Thus the sacred Liturgy is the mystic reflection of Christ's course, and is therefore itself a holy cycle, completely rounded out and perfect. In its motion it reenacts Christ's redemptive work; in its orbed completeness, it represents the goal of this movement: "rest with Christ in the Father."

The great cycle, then, is the joining of the Christian with Christ in Baptism and the expectation of the return to Christ in the glory of the Father in eternal rest. The cycle of the ecclesiastical year is again made up of small rings, many miniature cycles that make up the great cycle but work themselves out in this time, although they reach into eternity.

Our great question is this: What can we do with the little cycles in our parish church, in our school, in our home? There is a distinct need of making the church year a practical and living thing through daily and appropriate practices as they are suggested by the Liturgy of the Church.

The church year in its cycles makes present the life, death, Resurrection, and Ascension of our Lord Jesus Christ. Christ the man is

real in the Christian, Christ the priest is real in the priest. When we gather for worship we are with Christ, as His disciples, His followers, Marys and Josephs — it is real because we are children of God, we belong to the Kingdom of God "which has verily come upon us." As the disciples spent their time with Christ on different occasions, so do we gather around Him in varying moods at Christmas, at Easter, at Pentecost — always making present His entire redemption and yet with a particular thought of each mystery of His life, His coming, death or resurrection; or we meet Him in the company of the Holy Ghost, or of Mary or the Saints.

Much attention should be given to the seasonal reading and explanation of Holy Scripture. There is no doubt that the early Church drew very freely for her instructions from the fountain of the word of God. The sermon should be a homily on the liturgical texts. If this is carefully observed and the sermons and instructions are ably prepared, we shall cover the entire field of doctrine each year, and the teaching will at the same time be a living rather than an academic one. If the people possess and use a missal and a *Rituale*, we can hope that the lesson of our sermons will be of lasting effect. The *lex orandi* becomes effectively the *lex credendi;* and the *lex credendi* becomes the *lex vivendi.*

Apart from the lessons of Holy Scripture in the liturgical text of the Mass, we should have bible readings with properly prepared explanations. This should be arranged to correspond with the scripture readings of the Divine Office. In our theological courses we have become accustomed to the use of Holy Scripture to prove the correctness of a thesis of dogma or a moral principle. We forget that the word of God is there to be read devoutly, with reverence, for in it God speaks to us. We, the entire body Catholic, must again be trained in that childlike attitude of the son who listens to his father telling of his life and work of the past, revealing the family history, and giving advice and direction for the boy's life and future.

Let no one say that the people do not or cannot understand the Scriptures. The present state of mind exists because we have neglected the use of the Scriptures too long.

Another practical source of instruction in living with the Church, and of entering into the spirit of the seasons of the church year, lies in the use of symbols. It is neither possible nor necessary to redecorate churches with symbolic murals, but it is possible to use placards and pictures of symbolic illustrations of the seasons expressing the mystery they embody, the doctrine they teach, the moral lesson they convey. These symbolic illustrations furnish the basis for sermons and instructions, and continue to instruct long after our voice is silent. Moreover, they convey the concept of a mystery at a single glance, they recall a whole sermon in one moment. Short explanatory sentences will help to the understanding of the combination of

symbolic figures. We have the symbols; the Church has used them from the beginning; should we not return to their use in our age when the world advertises its wares by means of pictures, posters, and on the screen? The Church has her own and appropriate language for visual instruction in her symbols.

Advent. "*Maranatha Jesu* — Jesus come!" — this was the cry of the early Christians. It certainly refers to His second coming in glory. How can the spirit of Advent be practically expressed in Church? The advent-wreath may well be hung up in the narthex of the Church. Make use of posters as decorations, symbolic illustrations of the Liturgy; give special attention to the altars of the Blessed Virgin Mary (December is the month of Mary) and to Saint John the Baptist. Read the Bible lessons — the prophecies, particularly those of Isaias, the evangelist of the Old Testament. Decorative posters can be made to represent in symbols the *O* Antiphons, progressively placed from *O Sapientia* to *O Emmanuel.*

The ember days of Advent with their "Golden Mass" of the Annunciation and the Friday Mass of the Visitation should be properly celebrated. I suggest an offertory for the poor in which the people bring the gifts for Christmas baskets to the altar to be sanctified and distributed as the gifts of Christ. This practice surpasses that of supplying the funds by way of dinners, card parties, or other benefits. The ember days were days when Christians offered a tenth of their income for the support of the sanctuary, hence there is an opportunity to mention church support in a Christian and dignified manner.

The Christmas season. The crib should differ from that of the private home. Christ came, but He left the world and He will come again. We celebrate the birthday of the King and we expect and prepare for His second coming. Christmas has three Masses: one for midnight, one for dawn, and one for the height of day. It is not difficult to observe this publicly. The people will readily respond to an invitation to celebrate with Mary and Joseph at midnight, with the shepherds at dawn, and with the whole world at the day Mass.

Draw attention also to the octave of Christmas, which keeps us in the spirit of the feast, and the feast days within the octave: Saint Stephen (a word about deacons), Saint John, and above all the Holy Innocents — let that be a children's day.

The feast of the Holy Family could embody Communion of the parents and children together at the holy table, and the renewal of the marriage vows or similar practices to put spirit into family life.

The feast of the Epiphany of Our Lord, which has a much wider range and deeper significance than that of Christmas, should again have its rightful place in parochial life. On this feast, the celebration of the threefold mystery of the adoration of the Magi, the Baptism by Saint John, and the first miracle at Cana directs our attention to

the great Epiphany at the end of the world. Bless the homes, food, and chalk for the marking of the doors.

On Candlemas day bless the candles — one for each one present. Distribute them properly as directed by the rubrics, have the procession, with as many as possible participating; have the people carry the lighted candles in or during the procession, during the chanting of the Gospel, and during the Canon. Explain that we accompany Mary to the temple, we see Christ the Light of the world, we are little lights in the world, destined to let our light, which comes from Christ, shine into the darkness of the world, that Christ may be known through our virtuous lives. This is the meaning of our candle, which has a place of honor in the home, constantly reminding us of our union with the Light that came from heaven. Show that the candle has a higher purpose than merely to be used in a sick-call outfit. Use the proper symbols, a large candle shedding light all over, and at both sides, small candles lighted.

Lent. Lent is the period of preparation of the neophytes for Baptism, the time of spiritual renewal. Christ gives battle to His enemies, Satan and his kingdom; we join Christ in His death by mortification. Lent is not merely the remembrance of His passion and death, but rather our sharing of it in self-denial and mortification, in order that we may share in His victory and resurrection.

The great pre-Lenten period of preparation embraces Septuagesima: "Go you also into my vineyard"; Sexagesima: "The sower sowed the seed — only on the good soil, was it fruitful"; and Quinquagesima: "We shall go to Jerusalem and the Son of man shall be crucified"; and the blind man was healed.

The scripture lessons of this period are very expressive: God made man according to His image and likeness; He made him to rule the earth; man ate of the forbidden fruit; paradise is lost; Noah saved the race from being destroyed; Abraham founded a chosen nation for man's salvation until Christ came to establish the kingdom of God and destroy the rule of Satan: into this kingdom of God we were born in Baptism.

But at this time we should consider ourselves as the catechumens who hear the invitation to go into the vineyard, as the soil ready for the seed, as the blind restored to sight going to Jerusalem, to the Calvary of mortification, that the kingdom of Satan may be conquered in us. Ash Wednesday comes, and we are again penitents. We receive the "cross" of ashes: "Spare, O Lord, spare Thy people." "Let us change our garments for sack-cloth and ashes, let us fast and lament before the Lord."

Without this proper preparation, the people will fail to understand Lent; but if they prepare well for Lent and spend it in accordance with the mind of the Church, it is bound to be more fruitful than any mission or retreat can be.

The catechumens were instructed and drilled in Christian living. What can we do in practice? Between Septuagesima and Ash Wednesday we can get our Lenten programs ready. The families and individuals should write down their lenten practices. On Ash Wednesday morning or evening they should be gathered and placed on one of the altars, where they remain till Holy Thursday, the day of reconciliation; they should be burnt on Holy Saturday in the Easter fire. On the days of the scrutinies there could be a silent examination on how we have observed our Lenten program.

In sermons on the stations we may point out that the suffering of Christ continues today in the suffering members of the Mystical Body of Christ, and only in this sense can we have sympathy with Christ in His sufferings. This is the more real because it is directly the result and work of our sins. Likewise we should refer to the sorrows of Mary, which are so real in our suffering and often degraded womanhood. To respect and honor womanhood, to help suffering womanhood, and to remove obstacles in the way of Christian motherhood: these are more pleasing to Mary than the recitation of tearful prayers.

Passion-Time. We hide the glorious sign of the cross — the sign of victory — and the images of the Saints, who also were victorious, because, according to appearance, Satan and his kingdom were victors in the fight. We redouble our efforts, for the combat now rages in earnest. Temptation waxes stronger, the cross is heavier, we enter more intimately into the death of Christ. The catechumen prepares more earnestly. Will he be admitted? He will be deferred from Baptism unless he is faithful to his practices.

In preparing for Palm Sunday, the people can share perhaps in arranging the palms. On this day, we must be careful to observe the rubrics of blessing and distributing the palms. We carry them in procession in the spirit of victorious martyrs and confessors. We now are one with Christ in His sufferings; we have won victories over ourselves; we may now enter with Christ into His holy city. As far as possible we must let the people share this procession of Palm Sunday, which foreshadows our solemn entry with Christ into heaven at the end of the world. The whole congregation should by all means bear the palms during the procession and the reading of the Passion. They must feel the nearness of Calvary and the throne of God where we hope to bear our palms in the procession of eternal glory. It is easy to provide the parishioners with the text of the Liturgy of Palm Sunday and Holy Week. There are today very low-priced editions of the missal on the market.

Holy Week. Read the Passion in full. Try the practice of reciting *Tenebrae* in English, that the people may again learn of its dramatic character. On Holy Thursday urge the participation in the Mass by all who can possibly do so. Make the Liturgy of Good Friday again

the center of the worship of the day; many begin the celebration of this Liturgy at noon and let the people come up in procession to venerate the Cross while kneeling. Holy Saturday is the great day of Baptism. Prepare the baptistry with proper symbolic and other decorations. Make it possible for the people to participate in the entire Liturgy. Let us take this day, so rich in symbolism, out of obscurity, that the people may appreciate the greatness of the mystery of our redemption. After the darkness of Good Friday we have the brightness and splendor of a new day of victory. Everything is made new: a new fire, a new light — "*Lumen Christi, Deo Gratias*" — a new fountain of Easter water. New life comes out of the fountain. We should arrange to have neophytes or infants ready for Baptism, and to let all those present renew their baptismal vows. The procession of the neophytes after Baptism to the Church or to the main altar, for the celebration of the holy mysteries, will fill us with thoughts of the great procession of all who are washed in the blood of the Lamb, to the glorious banquet of eternal life. It is most important that the Liturgy and the texts be well explained. The twelve prophecies in their magnificent arrangement show forth the effects of Baptism and the grandeur of Christianity.

The great days of Lent and the octave of Easter are annually celebrated in the great stational churches in Rome. It is possible to join mother Church in this practice. We can have the stational procession, if we have a chapel or one of the side altars represent the Church of the assembly of the faithful where the relic of the saint of the stational church (or, in the absence of a relic, his picture) is exposed, and then carried in solemn procession to the sanctuary, while the litany of the Saints is chanted. After Mass we can bless the faithful with the relic, or, if there be no relic of the station saint, with the relic of the true cross.

Easter. There is no time of the Church year when the use of symbols is as easy and as fruitful as the Easter season. There is the font, a symbol of the motherhood of the Church; the Easter candle, symbolizing Christ her divine Spouse; the fountain and the fish, a symbol of the faithful who are cleansed in Baptism; the *alleluja*, an expression of the abundant joy of redeemed mankind, the *crux gemmata* which is the great symbol of our glorious redemption and victory over sin and hell; the phoenix, symbol of immortality; and ever so many more.

During the forty days after Easter, we could also place a *crux gemmata* in the sanctuary, and frequently refer to this and to the candle, as remembrances of our great Redeemer who will return to judge the world. The octave of Easter makes us realize the nearness of Christ. We think of His coming at the end of the world, and of the garment and light received in Baptism which we must keep unspotted and ready for His coming. The early Christians kept theirs at the

Church of the Savior. Have our people one at home, or did we use a towel or some other cloth for everybody?

The novena of preparation for Pentecost should not be omitted. The faithful must be instructed to spend this time in the company of Mary and the apostles, awaiting the coming of the Holy Ghost. The feast of Pentecost must again become real in the lives of the people. In the narthex of the church we would place a large picture of our Mother the Church, overshadowed by the Holy Ghost, glorious cross and monogram of Christ in one hand, chalice in the other, with the phoenix, sign of immortality, at her side, and at her feet, the scrolls of Holy Scripture.

Pentecost. Pentecost is the birthday of the Church. As on Holy Saturday, the vigil of Pentecost is a day of Baptism which should be kept in similar fashion.

As for the Sundays of the year, each one should be a renewal of our Baptism, a miniature Easter, a making present of the great eternal Easter. The *Asperges* and *Vidi Aquam* bring us back to the holy fountain, recall for us our Baptism, our redemption, our incorporation into Christ. We must become real in the Gospel characters. With the sick we seek healing, with the blind we receive light. The Eucharist brings to fruitfulness what was begun in Baptism and completed in Confirmation.

But what can we do with the calendar of the Saints? It should be our work to broaden ourselves and the faithful in living with the saints. In place of being a "client" of one saint, we must be in reality companions of all the saints as the Church observes their feast days. We are companions of the saints in God's kingdom to which we belong by virtue of Baptism. We must foster more self-respect as Christians. Many prayer books are very defective because the prayers are devoid of a consciousness of our high dignity as children of God; and because the element of praise is overshadowed by an often servile and too much repeated prayer of petition. In a word, we lack dignity in our veneration of the saints.

In regard to order: Celebrate the high feast days with a parish Mass, the people participating in receiving the Bread of life. By these feast days I mean primarily all the present and suppressed holy days of obligation. Observe the patronal feasts with special solemnity. Pay special attention to the feast days of saints who have local importance, like the feast of the American Martyrs or Saint Rose of Lima. The feasts of the patrons of national groups can be celebrated without fostering the nationalistic spirit; but it would be well if we reduced the secular forms of these celebrations. In short we train ourselves in the company of the saints here, and do what they have done that we may enjoy their company in heaven. That our Blessed Mother should receive the lion's share of our veneration, that Saint Joseph comes in a close second, goes without saying.

What I have suggested in a practical way for the Church can be said, *mutatis mutandis*, for the school and the home. School and home belong together, because the school is an auxiliary institution of the home. Advent in school and home: let there be an Advent wreath — let the youngest child light the first candle, the oldest the second, another the third, and father the fourth. Family prayer should be accompanied by scriptural and other readings preparatory for Christmas. The school can give valuable help in this. Christmas Eve should be a fine family feast with hymns and prayers and the reading of the Christmas Gospel preceding the distribution of gifts. The crib is always the joy of the children. Let the family participate in the celebration of the holy mysteries three times on Christmas day and spend it in the company of Mary and Joseph, the shepherds and the angels. The children are Christ-children. This feast can become a mighty help to parents and children to make that real.

The feasts after Christmas should be celebrated by participation in divine worship, the children representing the father who must work. Let Holy Innocents be a children's feast, a day of thanksgiving, because the coming of Christ has removed much cruelty from this world.

On Epiphany, set three kings in place at the crib. Let the father mark the initials "C. M. B." and the year on the door with blessed chalk and incense the inscription. We must adore Christ, and our coming-in and going-out must be in the service of Christ. The school can observe the same practices. In fact the school must help to teach Christian living, and not merely give academic knowledge of religion.

Candlemas in the home. Let every member of the family have a candle and keep it in a place of honor. We are other Christs. We are lights of the world by our Christian living. Light these candles in time of danger, temptation, as a reminder that Christ the Light is near. The prayers and readings of the Liturgy may be repeated by the family on this day.

The home should thus find in the practice of the parish church a pattern for its celebration of the feasts, of the church year; for the home is a small church in which the father is the priest, assisted by the mother.

Among the special feast days of the home, I would mention the feasts of the patron saints of father, mother, and children, the anniversaries of Baptism, and at least one anniversary of the departed members. I know of several schools where the anniversary of Baptism is observed as follows: a picture of the font is hung in every classroom, with a lily to the right and left. Below the font is a space in which the names of the children are inserted who celebrate the anniversary of their Baptism. The entire class congratulates them, because it is the anniversary of their birthday as children of God.

This paper is very sketchy. The field covered is so wide that books

could be written on each chapter. It has been my endeavor to mention a few things that can be done to make our Liturgy again what it is in reality: the making present of the great mysteries of our redemption and our meeting Christ in His coming, where He will place us in that great procession for the celebration of the eternal Liturgy which is no longer hampered by space and time.

ACTIVE CHAIRMAN: Thank you, Father Laukemper, for your excellent paper. Many books have been written on the liturgical year, but I doubt whether any of them contains so much of the richness of practical application to parish life as you have given us from the rich treasury of liturgical experience that is yours. Better still, in your parish, you practice what you preach, and give demonstrations of the effects of liturgical living as far as it is seasonal in the life of your own parish, so that you make an extension of the *lex orandi* and *lex credendi* to become a *lex vivendi*. The discussion on this subject, "The Ecclesiastical Year in Catholic Life," will be led by the Very Reverend Sylvester Healy, O.S.B., of Lisle, Illinois. Father Healy.

FATHER HEALY: I realize that the ecclesiastical year has real significance. Now in order to bring to your minds what are the main topics for discussion, I'll just mention what seem to me to be the pillars of the success of Father Laukemper: his use of Sacred Scripture and of symbols. I would like to ask anybody, especially lay people, to express his views on the subject. Perhaps we ought to exclude Father Laukemper's parishioners. They are very eloquent in their expression. What have the lay people to say?

GEORGE MCDONALD (*Cincinnati, Ohio*): One of the good Fathers yesterday said that he was a pick and shovel man. I feel as though I were a hammer and saw man. I am an architect. What I might say is that I find a very great lack of desire or appreciation among the clergy for the use of symbols and for the work of advancing the liturgical movement. I am sometimes very much disappointed. I feel that possibly we're a little bit ahead of the game.

I am awfully glad to see this great gathering here, especially of lay people who express their views so well. I do hope that when a layman comes to one of the clergy, he will realize that the layman is just packed with enthusiasm or he wouldn't be there, and that he must realize that the layman is trying to get the thought of the clergy, and perhaps he will make an extra effort to try to read between the lines and connect up his energies with lay, specialized ability.

GEORGE BARFORD (*Joliet, Illinois*): I am also an artist. About the idea of symbols being used in church decoration, not only in temporary posters but also in various other more permanent decorations such as stained glass, I feel that coupled with this should be some sort of explanation, either from the pulpit or possibly through printed booklets. I think the trouble with using symbols is that the average parishioner isn't aware of their meaning, and that therefore they are more or less wasted on the parishioners, and so some such program should be carried on for their benefit.

FATHER LAUKEMPER: Let me again emphasize that I would take all the symbols and stained-glass windows and throw them in a rubbish heap unless I had prepared the minds of the people for them. Only thus can they be made to speak and explain the truths that they represent. Otherwise, we have merely a formalism which is not worth the smallest effort.

FATHER HODIK (*Wisconsin*): This morning I made it a point to go up to Saint Aloysius parish to see what it looks like, and it really was a liturgical treat. Before you get into the church, the first thing you see is a large drawing depicting last Sunday's Gospel, and when you get into the church you think you are in one of the churches of the early centuries. The walls are all lined with beautiful symbols. The baptismal font is in the front of the church. Then the Liturgy was carried out as beautifully as I ever saw it carried out anywhere. They came in with a procession and then left with a procession.

The most striking thing that I have ever seen carried out anywhere was the offertory procession. I went upstairs in the choir to see how they used the missals, and every child, down below, had a missal and used it. Some of the missals were almost larger than the little tots that were using them. In the choir they had the chanters alternating with the congregation, and they were singing the Mass. But the offertory was most outstanding because it was so novel. The children came in procession joyfully singing psalms, each bearing a host, and Father Laukemper and the subdeacon each deposited the host into the ciborium, and after that came the altar boys with the wine and water. It took us back to the early Christians.

Another thing that struck me very much out there is the way they carry out their Baptism. Each child who is baptized receives a little white garment and is allowed to keep it. Way out in Wisconsin in my country parish I have to rely on the Benedictines for the Liturgy. A few years ago I had a Benedictine Father come and give a mission. His enthusiasm for the Liturgy conveyed itself to my people, with the result that they became more devotional and appreciated the Mass more, came to Mass trying to get as much out of it as they put into it. Soon our collections tripled and our Baptisms doubled.

FATHER HUELSMANN (*Saint Louis, Missouri*): Just a word to add to what Father Laukemper has told us. I have two suggestions which I think are especially good because they open up a chance for the sisters. I have come to realize that there is an immense amount of good will amongst our sisters. They're just looking for their chance to do something. One is this: you see those posters there on the wall. They were made by a sister, or by girls under her guidance I should say rather, but she furnished the ideas. So likewise sisters in various parishes might make posters which in a symbol represent the kind of saint whose feast is being celebrated on a certain day, and then leave a space in which you can insert the name of the saint of that day, drawn in letters large enough to be seen throughout the church. Have that poster up in church somewhere, and then have the poster changed according to whatever feast comes on that day, and then insert the name of the saint, so that every boy and girl, every man and woman coming to the church that day just happens to see it and thinks: "Oh, today is the feast of Saint so-and-so." That's one suggestion. I think it will help the people to live with the Church, to live with Christ, not only with His own life, but also in the wonderful work He has done with His saints. Another suggestion is this: have a form-letter prepared for all your children in school a few days before each one's name's day. Send this form letter to the parent of that child and suggest to them how they ought to celebrate the feast of John or Charles or Mary, and so on, at home. Tell them how they should have a special meal for the boy, make something of it, an extra piece of cake if you will, and all

that. Tell them how they might decorate his place where he sits that day; how they might go with the boy to Communion that day. Urge those things. It is things like that that count. It's not great big things, but everyday, regular things that are done ordinarily, that make men and women what they are, and make them think as they think. And out of their thinking comes their doing.

DOM GODFREY DIEKMANN (*Saint John's Abbey, Collegeville, Minnesota*): This isn't immediately relevant to the discussion, but I would like to say a few words in response to the note sounded by our very generous and kind host, Monsignor Morrison, last night, and by Monsignor Wolfe this morning, and something that is always timely, namely, that we may never allow our enthusiasm to lessen our respectful obedience to the liturgical laws of Holy Mother Church, even when we feel that these laws are not exactly ideal.

I would like particularly to speak as interpreting the mind of the late revered and beloved Dom Virgil Michel, who was the founder of *Orate Fratres*, and who as a national figure was largely instrumental in formulating the policies of the liturgical movement in America. I am sure his spirit is with us during these days, for this Liturgical Week is a fulfilment of one of his dearest desires. In fact, I feel that this Liturgical Week is a very gratifying monument to his zealous efforts.

First of all, a disciplinary pronouncement on liturgical law is not always inspired by the Holy Ghost, is not necessarily of itself the best expression of the true mind of the Church; else, for example, the Holy Ghost must have reversed His policy between the day before and the day after Pius x issued his famous decree on early and frequent Holy Communion.

The dogmatic theology of the Church is of itself more fundamental and is the true approach to the mind of the Church, but the normal external expression of that mind of the Church is found in ecclesiastical laws, and hence it is not improper for those who have an adequate knowledge of theology to discuss and to criticize prudently current liturgical practices and laws. I say "prudently," for it is not desirable to arouse dissatisfaction that might (due to present conditions) come from altering a practice, without at the same time providing a positive and really spiritual, fitting, and true outlook.

On the other hand, the law of the Church is our law, and no greater harm can be done to the liturgical movement than, in the name of Liturgy, to neglect or to disobey the law. The norms of the Liturgy are fixed, and there's still much fundamental work to be done within the framework of that existing law, so even from this standpoint there is no reason to become too impatient with some of the recognized deficiencies of that framework. We still have a lot of work ahead of us to put life in the skeleton. So I don't think we have to wait for the official list of resolutions to express our deepest gratitude to Monsignor Morrison for his genial and sympathetic guidance of this Liturgical Week, and also for his timely expression last night, and I think I can say that I represent the minds of about ninety-nine per cent of these here present. Thank you.

ACTIVE CHAIRMAN: I have been directed to make some announcements before we adjourn this session. There are some who have not registered. Now, we all owe the good Monsignor Morrison and his aides, the committee here in Chicago, the courtesy and the encouragement of registering before we leave this conference. Registrations will be accepted at the entrance of the

hall. There are some ladies there ready to take your data, and there's no registration or membership fee.

The committee will also be better informed and be much helped by your ordering now the text of these papers which will be compiled into a Volume of Proceedings. They want to be guided as regards the quantity to be printed by actual orders.

You will all be happy and encouraged by the data already secured for the conference: the registration up to now has been: of the clergy, local 69, outside 216; religious: local 210, outside 138; laity: local 225, outside 95, making a total attendance of 953. That total attendance may be broken up into local 504, and visitors 449.

MONSIGNOR MORRISON: Thank you, Monsignor Wolfe. That's very pleasant news. I wish to express my thanks to Father Godfrey, and if he doesn't mind my amending his statement, I believe that we are one hundred per cent obedient to the Church here. All church musicians are requested to come to the platform for an informal session after this meeting. Father Abbot will say the closing prayer.

(*With prayer, the meeting was recessed until 3:00 o'clock p.m., on the same day, October 24.*)

Afternoon Session — Parish Worship: Its Artistic Expression

THE SESSION was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Right Reverend Monsignor Thomas V. Shannon, pastor of Saint Thomas Apostle Church, Chicago, as honorary chairman, who also acted as active chairman. The meeting proceeded as follows:

MONSIGNOR MORRISON: It is three o'clock. Will the ushers kindly close the doors. Our honorary chairman will also be our active chairman this afternoon, due to the unavoidable absence of the Reverend John LaFarge, S.J., who, according to your program, was to have been our active chairman. My good friend and collaborator, the Right Reverend Monsignor Thomas V. Shannon, will lead us in prayer.

(*Prayer*)

ACTIVE CHAIRMAN: As was announced to you, I have been promoted from an honorary chairman to an active chairman. The honor consists, I presume, in passing from absolute silence to relative silence. After all, there should be some reward for the work done by the local committee, on which I have been very happy to serve. I would like to make a speech but daren't. But I must say a few words while there is opportunity. As I look out upon this assemblage, it is to me a wonderful hope come true. I have listened to many of the speeches, and in some of them I seemed to discern a hint of novelty; but from my point of view there was nothing novel in them at all. I started doing many of these things thirty years ago and never thought there was anything wonderful about them at all. I recall for instance the

time many years ago when I had introduced ample vestments for the first time and the local Ordinary saw them. He told me: "I am afraid I shall have to order those out." Nothing further was said or done, but sometime later, when I happened to see a picture of Pope Pius XI clad in those very ample vestments, I told my assistants: "I think this is the end of controversy." On another occasion, the same Ordinary came to visit our parish and happened to see our modern Stations of the Cross. Having been used to Barclay Street, he said: "I think I will order those out also."

I changed his mind. I recall very distinctly three men, I will call them representatives of the craft, who came and said to me that I was making a direct charge against their living and that if I continued in this perverse way, they didn't know what would happen to the industry. I was reminded of the Ephesians again.

What is happening here today (and happened yesterday and the day before) is a reality that we never thought would come about. We have long had meetings about all sorts of things. The Liturgy seems to have been the last to arrive, but I think it is the best.

I don't know what the Liturgy is myself. I always think it is having the people say the Mass with you in whatever way they may. I have gone beyond that. Many people in my parish say the Divine Office every day and participate in the Mystical Body of Christ in ways that maybe they would like to keep secret on this occasion.

At any rate, that is the end of my speech, and I must introduce to you, now under the topic: "The Meaning and Value of Liturgical Music," one who is I am sure well known to you, who has contributed substantially to the furtherance of liturgical music, Dom Stephen Thuis, Rector of the Benedictine Minor Seminary at Saint Meinrad, Indiana. Father Thuis.

DOM STEPHEN THUIS: I think there is something bordering on the heroic for a supposed musician to appear on this platform this afternoon before this distinguished group of liturgists, no doubt the most brilliant such group ever assembled in the history of the United States. I say there is something almost heroic, for the complaint of the liturgists has often been that the musicians are too frequently the great handicap standing in the way of the desired liturgical restoration. Hence I suspect there are many guns trained in this direction this afternoon. But, looking to the stage, I have taken heart from this beautiful, inspiring placard, reminding us of the two early martyrs commemorated in this first Vespers of St. Chrysanthus and Daria — encouraging us all, especially us musicians, to the spirit of martyrdom.

Since this is the only paper assigned to liturgical music, though much has already been said concerning it, it has seemed advisable first to state the principles of the Church with regard to her music, with one or the other application, leaving valuable practical suggestions

to our very capable discussion leader, Dr. Boisvert, and others in the open forum.

The Catholic Church must sing. As Saint Augustine says: "*Cantare amantis est* — it is the mark of a lover to sing." The Church must sing because she is a lover. As the Bride of Jesus Christ, the God-Man, she has always sung her love, as she will continue to do until her mission is fulfilled. Her song, in turn, is simply the echo of that ineffable canticle sung in the Godhead from all eternity. For the eternal Word, Jesus Christ, is a divine canticle ever sounding in the bosom of the Father, ever rising up from the depths of the Divinity, the perfect expression of the beauty of the Godhead. This power of praising the Father, Christ has bequeathed to His Bride, the Church, in the sacred Liturgy.

Thus, I say, the Catholic Church has always sung her worship. Thus, too, she developed a definite form of song, which is her only official chant, called Gregorian, after Saint Gregory the Great, whose name is most intimately associated with the plain chant. Reaching back to the very first ages of Christianity, this Gregorian chant brings through the centuries the fresh fragrance, the inspiring purity of the devotion of the early Church. It is religious music in its baptismal innocence, in its highest and most refined form.

As time went on, after some thousand years of the Christian era, new developments came — though not necessarily in the form of progress. From the spirit of experimentation and novelty of the time there came into existence, besides the official Gregorian chant, two other distinct forms of church music: polyphony, culminating in the masterpieces of Palestrina of the sixteenth century, and the more modern homophony, with which we are the most familiar. With her usual broadness of vision, the Church accepted both these new forms of ecclesiastical music — but with reservations, especially as to the latter, modern music. But if these conform to her standards of liturgical music, the Church approves them too for use in her sacred worship.

But in the course of time — as is usual in the history of human frailty — lamentable abuses crept into the music used in churches. Our sacred temples frequently became theaters for the performance of music more profane than spiritual; nay, even, music not tolerated in our low-rate theaters found ready acceptance in our churches, even for the celebration of the august mysteries of the Mass.

Realizing these sad conditions, in 1903 Pope Pius x, that saintly Pontiff of modern times, issued his immortal document on Sacred Music, his *Motu Proprio* — that clarion call to rid the Church of the musical extravagances degrading her temples; while more recently Pope Pius xi has reiterated the position of the Church in regard to the desired purity of the music for Catholic worship by issuing his Apostolic Constitution, *Divini Cultus Sanctitatem.*

There is something almost pathetic in the appeals of these Supreme Pontiffs. The Feast of Saint Cecilia, November 22, 1903, certainly is not yesterday; yet we may well wonder how thoroughly have been carried out the prescriptions of Pius x since that date. And these prescriptions were not mere fond wishes of the Head of all Christendom. So dear to his paternal heart was this cause of proper church music for his children that this decree — probably the most important on sacred music ever to emanate from Rome — was issued directly by the Pontiff himself, *Motu Proprio*. In the words of Pius: "We do therefore publish, *motu proprio* and with certain knowledge, Our present Instruction to which, as to a juridical code of sacred music, We will with the fullness of Our Apostolic Authority that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all." Surely the Supreme Pontiff leaves no doubt as to the meaning of his words. Moreover, he mentions in this same document: "It is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple."

If some later doubted whether Rome was changing her attitude in this matter of sacred music, their doubts were ended by another Pius. Twenty-five years after the *Motu Proprio*, on December 20, 1928, Pius xi chose the solemn form of an Apostolic Constitution to restate the principles of the *Motu Proprio* of Pius x. Moreover, Pius xi there notes, *inter alia:* "Wherever the regulations on this subject [sacred music] have been carefully observed, a new life has been given to this delightful art, and the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred Liturgy. . . . It is, however, to be deplored that these most wise laws in some places have not been fully observed, and therefore their intended results not obtained."

The trouble does not lie in the music of the Catholic Church. The best musicians, not only Catholic but also non-Catholic, have paid tribute to the official chant of the Church, Gregorian chant, as the finest church music in the world. We do not need to use Gregorian chant simply out of obedience. The Church does not impose chant upon us as a mortification, a penance. By no means. She chooses the chant because she knows there is no other musical idiom that so perfectly expresses her interior beauty and serenity and sanctity as the ancient plain chant. The same art principle which has produced her inimitable mediaeval cathedrals, sculpture, and painting is also responsible for her sacred chant. Melodies that have outlived a thousand and more years and still command the admiration and interest of artists and scholars need no apology.

And still we tolerate — if we do not seek — music in our churches

that is so sadly improper. The trouble is that we are suffering from a long period of mal-education, especially in this matter of church music. We are so strangely inconsistent. We would not build our churches in the style of a theater or moving picture palace; we demand the proper architecture — and rightly so. We would heartily resent it if our priests were to come to the altar to celebrate the august mysteries of the Mass attired in full evening dress; we demand the sacred vestments proper for this great action — and rightly so. Yet we welcome music that is every bit as much out of place in our churches, simply because "we like it . . . it sounds nice" — forgetting that such music may be very beautiful on the stage, in the theater, in the opera, yet have absolutely no place in our churches. Art, to be true art, must fulfil the function for which it is destined.

The difficulty lies, largely at least, in our attitude. We too often expect to be entertained by the music in our churches. Yet certainly we do not come to church to be entertained. We come to pray. We come to sacrifice. And the music too must *pray* — it must detach itself from secular and profane associations, even as we strive to forget the world as we come to pray. Our music must beget an otherworldliness — it *must* be different.

And these Gregorian melodies are the very melodies that have been loved and sung down through the ages by the most noble souls that have ever graced this sinful world of ours, sung with ecstatic joy by the countless Saints — nay, possibly even, as in the psalmody, made sacrosanct by the very lips of our Divine Savior Himself and His Apostles. Laden with such soul-fragrance and such sanctity, these chant melodies must surely yield some of their potency also to our souls as we struggle on in our efforts for the better things.

Yet, perhaps, some will allege that much of the music used — or transplanted — into our churches is after all "religious music." By "religious music" is meant music which has a certain atmosphere of devotion: such as the "prayer scenes" in the operas, such as the oratorios, such as some "Masses" of the Masters, like Bach and Beethoven. "Religious music," be it ever so beautiful, is not necessarily liturgical music. Liturgical music is prayer; "religious music" is the expression of the personal emotional reaction in the soul of the individual. The music is an element in the office of prayer, and in prayer, as in all liturgical acts and uses, the Church rejects a highly realistic portrayal. Liturgical music is marked by objectivity and the absence of the stress and stir of individual passion; it "is the expression of the whole inner life of the Church directed toward the eternal, not the utterances of single passionate moments or of arbitrary individual determination" (Dickinson, *Mediaeval Church Music*, in *American Catholic Quarterly Review*, XXIV, 158–159). In church the composer and singer are there to pray, not to force their own personal mood on others; they are there to aid the faithful to follow devoutly

and to realize deeply the awful liturgical action at the altar — they are not there to direct attention to the choir loft.

The priest at the altar is re-enacting the greatest drama the world has ever known — and undoubtedly with deep emotion. Yet he does not make wild grimaces, does not dishevel his hair, does not utter groans and piercing laments. Such belong to the opera. Here all is idealized, and the individual — with his devotional intensity not at all suppressed, only restrained, restrained from individual caprice and arbitrariness — is merged into the universal. The exact ceremonies and rites of the Mass serve as an aid and expression of religious feeling, at the same time preventing the most sacred of rites from degenerating into whimsical and arbitrary show. God is here; and the music — like the priest at the altar — must observe gravity and reserve proper before the King of Kings, even though its suit and burden be of the most urgent nature. This is as it should be, even before a mere earthly monarch; how much more so, then, in the actual presence of the infinite God Himself, before Whom the very angels tremble.

If we wonder why the *Motu Proprio* has failed to effect the desired restoration up to now, we should realize that we have not put church music where it belongs — in the Liturgy. Our mistake too often has been to consider it as a thing apart. Unless we unlock the riches of the Liturgy for the people, we cannot expect them to love really liturgical music, to love the chant. This is perhaps the real crux in the question of restoring plain chant. The text is paramount; without the text Gregorian chant is meaningless. In the words of Pius x: "The principal office of sacred music is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries."

To continue with the words of the *Motu Proprio:* after pointing out that sacred music should be holy, should be *true art*, should be *universal*, the Pontiff goes on to say: "These qualities are to be found, in the highest degree, in Gregorian chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the Liturgy, and which the most recent studies have so happily restored to their integrity and purity.

"On these grounds Gregorian chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for church approaches in its movement, inspiration, savor, the Gregorian

form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

"The ancient traditional Gregorian chant must, therefore, in a large measure be restored to the functions of public worship, and the fact must be accepted by all that an ecclesiastical function loses none of its solemnity when accompanied by this music alone.

"Special efforts are to be made to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times."

This brings us to the ideal toward which we are striving — the active participation of the faithful in the most sacred mysteries and in the public and solemn prayer of the Church (*Motu Proprio* of Pius x) as the first and indispensable source of acquiring the true Christian spirit. And there has been no change in the mind of the Holy See. Listen to Pius xi, in his Apostolic Constitution: "In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not merely be detached and silent spectators, but, filled with a deep sense of the beauty of the Liturgy, they should sing alternately with the clergy or the choir, as is prescribed. If this is done, then it will no longer happen that the people either make no answer to the public prayers at all — whether in the language of the Liturgy or in the vernacular — or at best utter the responses in a low and subdued manner."

Here, then, is the important item for the liturgist, the active participation of all in the official chant of the Church by congregational singing. Perhaps one of our greatest mistakes has been that we have confused pageantry and the aesthetic beauty of our services with Liturgy, neglecting the more basic idea of participation. I repeat — for I feel this is very important — in this matter of the restoration of Gregorian chant in the United States I fear we have, though with the best of intentions, too often overstressed the technical side of the Church's song, we have exalted the aesthetic side of the chant at the expense of its sacrificial character, we have too often feared to give the people their chant to sing lest the apparent musical beauty of our services suffer thereby. We forget that overwrought technicality produces an artificiality which chills rather than warms devotion. The prayer sung as an integral part of the celebration of the holy mysteries is not to be judged by the same cold standards as the performance of an oratorio. Mark well, the Church wishes her prayer and her prayer-music to be beautiful. And as true art, it will always supply abundant material for the efforts of the

most gifted musician, particularly in the parts sung by the trained schola. There should always be a holy restlessness begetting a further striving toward an ideal rendition of these inspired melodies. I am by no means advocating contentment with a slovenly and haphazard singing by the congregation. However, the liturgical restoration should not be retarded or thwarted by having to wait until its musical expression has been technically mastered, with overemphasis on details of musical perfection. We must keep in mind that the chant is prayer first, music second — prayer sung, not music rendered. Moreover, a certain spontaneity, a certain warm naiveté, a certain lack of self-consciousness and artificial striving after effect, may even add to the beauty of congregational singing. Surely the masses in the ages of faith did not sing their church-song and answer their responses with technical perfection, even though they perhaps may have possessed a fine tradition of the chant.

In this matter of the participation of the faithful in the singing there is, it seems to me, more than the beauty of obedience in complying with the ardent wish of Holy Mother Church. Even musically there is a beauty in the large ensemble of a chorus or a symphony orchestra, though some of the members are less trained, which is not to be found in a smaller group of even exclusively expert soloists. But there is more than this. Congregational singing has a moving, thrilling effect, which is explained, I think, only by the fact that it is a symphony of *souls* — not only voices. If, as one writer has said: "The voice is man himself, man in all his nakedness, projected from the visible into the invisible, ringing air,*" and if moreover, every soul before God is a distinct creation, possessing a distinct beauty no other soul has ever known, then, I say, we have here a magnificent, thrilling, overpowering symphony of souls, rising up before the Throne of God, the voice of the Mystical Body of Christ.

Finally, the world is being torn asunder today by the fruits of exalted individualism and exaggerated nationalism. The remedy for these evils must be the restoration of the common bond uniting the world into one brotherhood under God, the common Father. The *I* must again be blended into the *we*. We must pray together, sacrifice together, *sing* together — as one united, common family under the one common Heavenly Father. And where is this better realized this side of Heaven than when gathered before the altar, which is Christ, using our powers of the priesthood, praying, offering, receiving, singing our Mass together in that unison song, the official song of Christ's Mystical Body, the Church.

ACTIVE CHAIRMAN: I am sure we are all deeply touched by what Father Thuis has just told us. We have never had it interpreted quite in that way. Even those who haven't been blessed with a musical sense will realize the value of what he has told us today. There is going to be a discussion. I hope

* Bekker, Paul. *The Story of Music*. New York: W. W. Norton. 1927. P. 74.

the lay people will participate in it. We don't want a discussion of technicalities because most of us won't understand them. We want just the practical things. And so we are calling on Dr. Roland Boisvert, the discussion leader on this paper, who will kindly come forward.

DR. ROLAND BOISVERT (*Organist, Saint Aloysius Church, Chicago*): It is needless to say that I wholly subscribe to Father Stephen's splendid paper, and I will try to limit myself to a few observations in order to stimulate discussions on the practical side of this important subject.

We must never forget that Gregorian chant is the official music of the Catholic Church. Might I even go so far as to say that it is God's music here on earth; that polyphony is highly recommended also, and that modern music is permitted when it conforms to the *Motu Proprio*. So let us worship God in song in the manner He wishes to be worshipped. It is always a serious mistake to try to please the people in matters of church music, because Gregorian chant was written and composed to be sung rather than to be listened to.

Those who participate in the liturgical services by singing the Gregorian chant never complain about the music, because they find therein a way of life. The problem of participation in Gregorian chant is easily solved, but may demand considerable readjustment in many of our parishes because many of us, in the past, have been content with only a boy's choir and tenors and basses. But we have now progressed to the point where complete participation of the congregation is at least possible. So in order to arrive at a complete participation, we must give back to the people what belongs to them, and that is first of all the responses, and later the Ordinary of the Mass, and that we cannot do by continuing our habit of having only part — Masses. The chanters can sing the Proper of the Mass in Gregorian chant, in polyphony, or in modern music, but the part of the people (that is the Ordinary) must remain a unison chant. The latter may be in modern music, but must remain an alternating chant, that is, it must remain the same as it is in the official Gregorian chant.

Now there have been quite a few *mea culpas* here in the past few days, and I must admit that I too, like many of my fellow-organists, have been guilty of reserving too much of the singing to our special choirs, thereby robbing the people of their rôle in liturgical functions. It is literally true that we learn by doing, by participating, by singing. We have heard some splendid expressions of liturgical theory from rubricists, theologians, and the like, which are very necessary. But we should now hear from the doers, because they are the indispensable ones.

ACTIVE CHAIRMAN: I am going to call on Mother Stevens to come to the platform.

MOTHER STEVENS, R.S.C.J. (*Directress Pius X School of Gregorian Chant, Manhattanville, New York*). All this preparation for nothing to say! What I am very grateful for is being allowed to say this: it all is so easy that I can't imagine why thirty-seven years have gone by and we haven't done what Father Thuis has just finished telling us to do. Everybody loves the chant when he gets to know it. The children love it. We have had twenty-four years of experience in that in New York and we know that it is true. There are now so many priests and sisters as well as lay people all over the country who love the chant, that there is no reason why we couldn't all get together and from this moment push on the movement. I think perhaps, subscribing

to the general rule of *mea culpa*, I should admit having tried to do too much for the technical perfection of the chant. And of course I think that when the chant is badly sung, for those of us who know it and love it, it perhaps is not a great spiritual joy. But I think we would all rather hear it sung less well, than not hear it sung at all. And we have got to make a beginning. I think this, that if we could all work together, the much maligned pastors I am sure would help us and the sisters would help us. It would be well if we could all do our part, for instance if we could make some kind of resolution that we would do it. For instance, I know one Church in Brooklyn where the Sodalists were asked to wait after their services and to practise, and in a very short time they had them all singing.

I have been here only four days, and the Cathedral children who are going to sing the Mass tomorrow and whom I have been helping to train may perhaps sing very badly. No one could accuse me of seeking for perfection in what they are going to do tomorrow, but they will do something, and we shall, I hope, be induced to love it better for its great spiritual value. I think that this is what I wanted to say; and it seems to me, if Father Winnen could do it in Fairfield, Maine, then the centers of civilization, as we call ourselves in Chicago and New York, can do it too. There must be more than a little lack of interest.

I want to say something in conclusion. I said it to a friend and she told me not to say it, but I feel so at home here that I will. I don't know whether it is a very nice thing to say, but you can all decide that. I think the hour given to liturgical music in this great conference shows perhaps a little of the position it has. After all, we can't have a great solemn service of the Church without music; so why, in this wonderful assembly where we all feel as one, do we give it so small a place? There is so much that could be discussed about it. We could go on for a week and discuss ways and means in which we would bring the people back to sing the words they long to. There is, as you priests know much better than we do, a tremendous spiritual hunger in the world today, and nothing would give our people more joy than to sing in the churches; and we could begin, as Dr. Boisvert said, by having them sing the Ordinary, not take that away from them by reserving it to specially trained groups. We could begin little by little, and if we could be encouraged to do that, there is no reason why in a year from now we couldn't have a wonderful tale when we meet together again.

CLIFFORD BENNETT (*Pittsburgh, Pennsylvania*): I am not from one of the centers of civilization, but there is something I would like to say. I would like to project an idea into this Week that we might possibly miss. First of all if I started to tell you the wonderful work that Father Coakley is trying to do at Sacred Heart Church in Pittsburgh I would be here for quite a while. I am going to sidestep that because his church has been receiving national publicity for its efforts liturgically. Here is something that I think might add quite a bit of interest in our work. There are three separate movements under way in Pittsburgh at the present time * that I think are going to wake up the organists and the music teachers in our Catholic schools from their state of lethargy. And when I say that, I mean that many of them are enjoying that precise condition at the present time. The three

* The speaker doubtless refers to movements outside the jurisdiction of diocesan authority. The Diocesan Church Music Commission, established by Bishop Boyle in 1930, is promoting the chant throughout the diocese. [Ed.]

movements are briefly these: first of all, at the Carnegie Institute of Technology in Pittsburgh, which ranks as one of the leading institutions in the East, we have a very fine music department for the training of public school music teachers. This year there were about a dozen students taking masters' degrees who approached the music department officials with this proposition: "Why can we not study Gregorian chant as part of our course? For if we do not, we shall be losing exactly 1,000 years of important musical development." As a result the music officials are allowing graduate students to take four credits of Gregorian chant instruction from Gregorian teachers in the city. I think that is a marvelous step.

The second movement under way (and this may shock you) is a theological seminary for Protestant missionaries and is under a Mr. Curtis, a very good friend of mine, who has inaugurated a course of study in Gregorian hymnody, using the actual notes and the Latin text. I personally feel that the association they will have with the text and with the Gregorian hymnody is going to arouse more curiosity to know about our imperishable doctrines than anything else they can study.

The third movement is this: among the American Guild of Organists (all of whom with four exceptions are Protestants) of the city of Pittsburgh, there are many many men who are fine composers. They have gotten together and asked to be given one evening a week for the study of Gregorian chant. So, I feel that if we know that our Protestant friends are doing so much, we should at least do something about it, and not let them steal the whole show.

FATHER WINNEN: I want to get even with Mother Stevens in the name of Fairfield, which she made you look upon as being outside civilization. But she had a good intention because she meant that if it can be done there it can be done anywhere. Well, Mother, I am going to go you one better. I started my first experience with congregational singing in the midst of Africa where they had never seen a book and where they all sang the Vespers of the Blessed Virgin Mary without being able to read one letter. And if I today have a nice voice for barking, it is because I taught them at the rate of two verses an hour, sometimes even two and a half hours a day for one verse. I used to make them repeat because at first they couldn't say it: *dixit, dixit, dixit,* and everybody shouted it lustily. And the good thing is (perhaps it is the blessing of God) the more you say the same thing the better you like it. Well, they sang all those verses eventually in church, and later on we taught them the alphabet. You know there are no benches or seats in such churches. The only seat is the one everybody carries with him. Well, we had strips of calico that came from the ceiling down to the floor and on them were painted letters that big [*indicating about four inches*], changing the style a little on account of their language. We threw in some figurative pronunciation, and that helped very much, especially those who couldn't read anyway.

Mother Stevens asked why after all these years so little has been done. I think it is because we start the wrong way. There hasn't been enough teaching about the Mass and teaching people in a practical way that we go to church not to be in the choir but to worship God. And solos I always think, will be reserved in the heavenly choirs to those good souls who had no voices on earth and who, while the others were singing, were just struggling. So don't get discouraged!

When I came to my present parish, there was an organist. When he played, he was absolutely scriptural in that his right hand didn't know what his left hand was doing. Besides, he was endowed with such a nice ear that no priest was able to sing loud enough from the altar to make him hear. One day my choirmaster, if you could give so big a title to so small a position, was standing near the organist, and when the priest sang loud he hit his fist on the shoulder of the organist.

The children started to practice from the first day when I put Gregorian chant into the curriculum of our school, and at eleven o'clock each day for nine years they sang the chant in school. The sister, too, who was teaching them other things had to sit on the benches with the children and learn. She didn't know any more about it than they did. So the children started to learn. And they never wanted anything else but the square notes. Of course, I am not a great musician, but I have been singing Gregorian chant since I was small, and I taught them. But I wouldn't sing in front of Mother Stevens. I only know it is good enough for Almighty God, not for her. Well, all I hope is that we make Gregorian chant appear to the people as it is. God created not only nightingales but also ordinary singers, and he wants them all to sing. And as long as you sing, remember you come to church to praise. "He praises twice who does his best in singing" (*Saint Augustine*).

ACTIVE CHAIRMAN: Some have said that not much has been done to teach Gregorian singing. If every priest and sister who knows any parish where the congregation sings would arise, we could find out. Will those who teach congregational singing please stand? (*About 30 arose.*)

We would like very much to hear from Father Ronan who has some experience in this matter.

FATHER RONAN (*Toronto, Canada*): Fellow soldiers in this liturgical battle: I am allowed three minutes on the floor. The first thing I would like to say is to offer my word of appreciation, to express on behalf of everyone who has known her how delighted we are at seeing dear old Mother Stevens among us at this gathering. It is not nice to use that expression. I believe the Holy Father Pius XI did not relish very much the expression "a poor old man," even though he was pretty well along in years. But Mother Stevens stands here today as one person who, I think has had as much influence as any one living human being on the American continent toward restoring Gregorian chant. She said today: "What is the reason that nothing has been done?" I insist that a tremendous amount has been done, and particularly by Mother Stevens herself, along with Mrs. Ward and Mr. Montani, and all the other zealous musicians that we have here today. Many of them have been laboring silently and quietly and humbly and most efficiently to start this work. The influence that is being wielded is tremendous, and those who live to see it will know that the foundations have indeed been well laid for beautiful chant in America. "America may yet teach chant to Europe." That is what Dom Moquereau said on the occasion that he came to New York. I am going to say a few things that may seem strange. I don't want to throw any bomb shells. They are not falling here at the present time, thank God.

The ideal of congregational singing, of Gregorian chant for the people, by the people, of the people: Is it possible and probable that it will be achieved? Modern composition: will it ever take its place alongside Gregorian chant? Was all the devotional music written between the fourth and the eleventh centuries? Did all the saints live then? Can we only sing in terms of the

music which was composed possibly 900 years ago, some of it maybe 2,000 years ago? It would be a very clever historian who could tell you exactly how much Greek influence, how much Hebrew influence and how much the temple-liturgy flowed into the chant of the Church. I will be brief and say this: As I love the Gregorian chant passionately and as I love to hear it performed with the utmost beauty, so I would love to see it performed by the congregation in their own simple way. But, as good Father Winnen here said, certainly God will be satisfied with the best that any parish can do, but He will be more satisfied if that simple parish can perform it well, and He will never be satisfied if in the places where they can do something better, they don't do it. God loves beauty. He loves the highest beauty. He loves the aesthetic, and *aesthetic* means seeking for the beautiful and appreciating the beautiful, and the mediocre will never take the place of what is highly finished art.

Many Europeans look on Americans as not having talent and I have been hurt by European professors' sometimes saying that in America, talent is found among the foreigners, not among the native-born. That is certainly a rebuke to us. We must aim at the highest art as well as at the simplest. We must aim to produce a modern school of modern composers who can worship God in the modern idiom and in a way that the people can appreciate even if they cannot perform. We must have a simple chant for the congregational singing of the people. It should be Gregorian, if possible. But most of the Gregorian was never written for congregational singing, was never used for congregational singing and never will be used for congregational singing. I can prove that historically, I think. Therefore, I say: let us be awake to our own possibilities, while at the same time we look back, studying the past, loving the ancient music, performing it with the greatest possible devotion. But let us not close our eyes to the present, because the Church wants progress, and the homage of present creation as well as of that of the past.

ACTIVE CHAIRMAN: I think we all agree with Father Ronan that nobody can set a limit to the inspiration that is ours not only in music, but also in architecture. I mean, simply copying the old is never the best. At any rate, the next speaker on the program is to discuss the meaning and value of art in the service of the Church. I have great pleasure in introducing Mr. Maurice Lavanoux of the Liturgical Arts Society, New York. Mr. Lavanoux.

MR. LAVANOUX: In the course of the past decade much has been written concerning a reform in the arts devoted to the Catholic Church. Some have stressed the point of view of the strict liturgist; others have stressed the point of view of the artist and some few have given thought to the problems of the parish priest.

The answer might well lie in a fusion of all points of view, because, after all, they are facets of the same diamond Any attempt to evaluate the meaning of the arts in the service of the Church must be based on the simple idea of good work, executed in honest materials by competent persons who follow the simple rules which must be observed because of the use to which the objects are put in churches and other buildings used by the authorities. These simple rules have been so well stated by Jacques Maritain that I will give them at once. (1) The necessity for the work to conform to the doctrinal truths

concerning which its function is to instruct the faithful; this is the element of *orthodoxy*. (2) The necessity for the work to conform to the proprieties and regulations of liturgical usage; this is the element of *liturgy*, and it depends exclusively on the prescriptions of an authority competent in such matters, that is to say, the authority of the Church. (3) This element, which is so often lacking in fact — or, what is even worse, can give rise to the most unfortunate mistakes — but which is postulated as a supreme requirement, is that the work of sacred art must proceed from an inspiration neither academic, nor formalist, nor archaic, nor sentimental, but truly and authentically *religious*.

In other words, we must conform to the tradition of the Church, we must speak the language of our day, we must preserve the religious character, and we must participate in the divine cult. It is as simple as breathing: that is, correct breathing.

Within these limits the artist who works for the Church is allowed the widest liberty of action. The competent artist is usually a genuine person, and consequently possesses the saving grace of humility (humility, not an inferiority complex) and perhaps even a sense of humor: he will not feel hindered by the limitations imposed by a serious and logical consideration of the simple rules I have stated. He will surely not object to the limitation of *orthodoxy*, because he can easily realize how important it is to have his work conform to doctrinal truth; he will wish to conform to the proprieties and regulations of liturgical usage, because the importance of a study of the Liturgy is evident to the humble man, and he will not quarrel with that aspect of the Church's authority: and, naturally, such an artist will wish to have his work be truly and authentically *religious*. It is perhaps this last rule that will appeal to him most of all, in that it allows for the full flowering of his creative urge within the twin borders of orthodoxy and Liturgy.

All this will be granted by those who are deeply interested in the arts at the service of the Church, and who look for the day when we may see a lessening of the bad work which too often disfigures our churches. Fortunately a reaction to the state of affairs prevalent in the past has set in, and although present results are comparatively few, there is some hope for the future. It can be suggested that any solution of our artistic problems involves a radical change of attitude concerning certain lines of thought which have been taken for granted, and which have vitiated the concept of the relation of the arts to the Liturgy of the Church.

If what is termed "liturgical" art is to have a meaning, it is that such art be adapted to its primary purpose, which is the worship of God through the best that His creatures can offer. That would seem to put the whole question on a very high plane indeed. And if we are to offer the best that is in us, we must take care of the element of

orthodoxy — that is, the instruction of the faithful. That element excludes all that may be seriously disturbing to the faithful in any particular parish; but it certainly does not exclude improvement in the making and design of those elements we must have in our churches.

In this respect it may not be amiss to state my conviction that the intelligence of the average parishioner has been greatly underestimated, and that many are quite ready to accept works of art which are deemed to be strong medicine by a few timorous souls. Is it not a fact that the average parishioner has seldom been given a chance to judge between the good and the bad? And it is certainly true that he has long been subject to the baneful influence of positive ugliness and shabby objects. When a change for the better is made the response is usually favorable.

Another aspect of the meaning of the arts in the service of the Church has to do with adherence to the spirit as well as the letter of the prescriptions and directions laid down by the proper authorities of the Church. That is the element of Liturgy, and it certainly ill behooves us to disregard these prescriptions — and for two very good reasons.

The first is that we *should* obey these few and very wise rules concerning important details of church planning, and particularly the plan of the sanctuary and the design of the altar. This is not primarily a matter of art; but it is a curious fact, and one seldom noted, that adherence to these rules can and very often does result in artistic productions. The altar is the table of sacrifice upon which is placed a tabernacle (although the tabernacle is not required, as such), free-standing, and completely covered with a veil; then the crucifix and the candlesticks. But the altar is not a glorified cupboard in which the tabernacle is a mere compartment, nor one on which the steps offer the temptation to make of the altar a sort of conservatory. Then a canopy above the entire altar, in whatever form is consistent with the general design of the entire sanctuary.

The widest latitude is allowed the designer concerning the introduction of a stone or wood reredos, of a painting or other form of embellishment — always remembering that the altar is a unit and not merely an adjunct to the composition. Naturally, merely following the rules will not guarantee a work of art; but this will be a good beginning. The same reasoning applies to other portions of the church — the baptistry, the sacristy, the choir (I refer to the liturgical choir, and not the extension of a Carnegie Hall concert arrangement.)

The first two elements have been considered — orthodoxy and Liturgy — but the element of religious spirit is perhaps the most important, if we take a purely artistic view of the matter. It concerns the ever-present battle of architectural styles, and the general in-

difference to this one primary issue involved has resulted in a great number of hybrid architectural curiosities in this country — and other countries as well. And yet, the solution of this bothersome problem is very simple. It is that we put *first things first*, whereas the majority of our architects and decorators often have functioned in exactly the reverse manner.

When the United States was a young collection of states, the chief concern of all was the building of a great empire and the accumulation of wealth. Aesthetic considerations had to wait. Unfortunately this happened when the level of artistic achievement was low; and we floundered in the mire of atrocious taste and make believe. I exclude, of course, the achievements of those colonial builders who dotted the New England countryside with many fine buildings; also the Franciscan builders of the California Missions. But, by and large, our Catholic churches were of a style often called "General Grant" or "Pullman." Some forty years ago a reaction set in, led by the gallant band of antiquarians and mediaevalists. These men were responsible for a rejuvenation of stylistic architecture; and their buildings gave evidence of solid scholarship and excellent taste. All this, however, was based on a *looking backward*, which may have been justified at the time; but a continuance of this archaeological outlook has resulted today in a mummification of religious art.

It would take too long to attempt an historical outline of this phase of our country's development; but allow me to express the hope that we shall again be able to breathe the air of renewed confidence in ourselves as persons living today and not in the dim past, no matter how romantic that past may have been.

Perhaps I can telescope this thought with a quotation from Maritain's book, *True Humanism:* "If it is true that there is a sort of blasphemy against God's government in history in the desire to return to a past condition, if it is true that there is an organic process of growth in both the Church and the world, then the obligation imposes itself on Christians to save the 'humanist' truths which have been disfigured by four centuries of anthropocentric humanism, particularly at the moment when humanist culture is stricken and these truths are imperiled in the ruins of the errors which vitiated and oppressed them."

The realist, then, steeped in the history of past achievements, looks *forward* and seeks to express his destiny in the tangible expression of his creative ability, grounded in formal knowledge and a trained imagination. It is a noble duty and one which cannot be denied the artist.

It is not possible, in the time at my disposal, to discuss the question of architectural styles; but I will suggest that we consider art in our day in the light of common sense and not in the light of archaeology. The arts in the service of the Church should be taken out of

the ecclesiastical pigeonhole where they have been buried for too long and placed in the cool light of honest work, honest workmanship by competent artists who possess technical ability allied to a creative imagination. It is very simple but not easy. Such artists would design and execute any object used in a church in exactly the same manner in which they design and execute objects intended for secular use, with the sole but important difference, that they should see to it that the sacred object conform to the proprieties and regulations of liturgical usage. That is a far cry from the mistaken proprieties of a dead style. In other words "the work of sacred art must proceed from an inspiration neither academic, nor formalist, nor archaic, nor sentimental, but truly and authentically religious."

The Church has always sponsored progress in all the arts. She has likewise maintained that tradition should not be disregarded. But tradition and progress go hand in hand. Progress is indeed the life blood of tradition; tradition is progress along certain definite lines. The two words express an identical idea: tradition, which is progress aware of the past; and progress, which is tradition which looks toward the future. The artistic tradition of the Liturgy has always progressed, while keeping faith with certain fundamental exigencies. The Liturgy is not a pretext for extremes in art; it guides and inspires, but it certainly does not enslave. The artist in liturgical matters will be on the right track if, in addition to professional competence, he is sincere, adaptable and intelligible. And the people — the average parishioner — will understand this, perhaps more than we realize.

If we are in agreement on these points, it remains to consider the manner in which they might become effective. Here again the solution is simple — in fact, so simple that it will probably meet with a certain degree of opposition, because it involves the gradual elimination of certain sources of supply which have flooded and are flooding our churches with *items* which make the angels weep. Then we must sponsor the work of artists who seldom, under existing conditions, have any chance to work for the Church; and these artists can be found if we take a little trouble.

Finally the budget of any building operation should be so considered that, *first things being placed first*, adequate provision be made for the planning and execution of all that is necessary in the sanctuary, and then the fabric and style of the building will evolve in a natural and sensible manner. Is there anything more nonsensical than to build a church with all the trappings of archaeological stage scenery, and then find that funds are lacking for the altar and the furnishings of the sanctuary?

And let me warn against the well-meaning amateur who, with a smattering of knowledge, seeks to exercise his small talents on parish work at the expense of the professional whose job it is to do the work. The arts-and-crafts idea has a place in the general scheme

of things, but rather as a relaxation and a hobby, certainly not as interference in the work of trained people.

Much more could be said on this subject, but I will conclude by repeating what I stated at the beginning; that the solution of our artistic problems involves a radical change of attitude concerning certain lines of thought which have too long been taken for granted, and which have vitiated the concept of the relation of the arts to the Liturgy. If, therefore, we use common sense and honesty, the arts in the service of the Church will have true religious meaning and value.

ACTIVE CHAIRMAN: I think we will all agree that that was a magnificent paper. The discussion now will be led by Miss Adé Béthune, of Newport, Rhode Island.

MISS BÉTHUNE: I have been waiting for two days to speak on this subject and I am not going to let anyone get in a word edgewise until after I have had my say.

I told Monsignor Hellriegel I had a bone to pick with him yesterday and his face fell for a minute. Then he suddenly decided it was all right and his face bloomed into that big smile, so there would be no hard feelings. He recommended yesterday, among some very good things, one which I consider very bad: He recommended that there be a building committee appointed in each diocese to supervise the building of churches and pass on the blue-prints of everything. Well, I don't think that is a very good solution because I think it would be falling from one evil into another one.

When Father Huelsmann spoke, he mentioned how one of the girls who had been making posters became so fond of hers that she would sit near it when she was in church. It gave her an especial interest in the church because her own poster was there. I think this illustrates a point which has to be stressed very much. We have been talking about fostering active participation of the laity in the Holy Sacrifice. I think we ought to talk also of fostering active participation of the laity in building and furnishing the church.

I am sorry, Mr. Lavanoux, I don't agree with you in what you said about "well meaning amateurs." You are perfectly right in saying that good intentions can not replace skill. That is absolutely correct. Of course, the laity, the parishioners (and we are talking of the living parish now, let us remember), who ought to take some active part in the building and furnishing and the keeping up of their church are not skilled. So what are you going to do? They are the ones who will do the work and they haven't got the skill. It seems to me that they need leadership, and they need the leadership of the ones who have the skill. Too often we have seen the ones who have the skill perform all kinds of fancy things which it is impossible for the small fry to carry out.

Father Ellard was speaking yesterday of the chant and the part that the people took in the chant. Once upon a time they all could sing those simple and easy tones, but when the experts came in and dolled it up with curlicues, nobody could sing it, save the experts.

I think we have too much blamed the Reformation. Sometimes we blame the Renaissance. I think it goes further back than that. There is nothing

wrong with the very beautiful music of the Gregorian chant except that the emphasis should not be placed on the beauty and the aesthetics, but on the purpose for which singing is there. This applies to everything else in church. We have to learn to become as a child in order to learn to see the beauty in the simple things which ordinary people can do. There is danger in letting the skilled people get away with their skill and show it off. The Liturgy demands not a display of skill but good work. I think we would be horrified if we thought for one moment that the person who bakes the bread for the sacrifice would bake a pastry or a wedding cake. That won't do. Perhaps he *can* make a wedding cake. That is fine and good. But the Liturgy is not the place for him to display that. He has to bake just plain bread. Nor is the wine that is used for the sacrifice a smart cocktail mixture. The things that are needed for the church do not need to display skill for their own sake. But we must remember that they must be made as well as they can possibly be made. Therefore it seems necessary to have competent leadership for the people to encourage their participation in every part of the church: the building, the baking, the making of candlesticks and vestments, sweeping, and everything under the sun.

Well, that brings us back to the whole problem of *Festina lente*, my version of which is: "It is coming but you can't rush it." If we are going to build something superficial, we can build it right away, quickly and in a rush, but if we are going to build something radical that has roots and that can last for centuries, we have got to build the thing right. This does not mean we must do it slowly just because it is a good idea, in itself, to go slowly. We are doing it the best we can. It is just too bad that the liturgical restoration has to come slowly, but that is the way it is going to come. So, we must not be discouraged.

ACTIVE CHAIRMAN: For one thing, at least, we thank Miss Béthune: she has not condemned the effort to bring art into the church, which some decry as an "innovation". In this town there is a certain tremendous church, which Mr. Pugin was taken to see when he visited Chicago many years ago. On being asked whether he would like to meet the pastor, he said: "No, I wouldn't care to meet a man who would build a thing like that." This pastor had built at great cost this tremendous edifice to last for centuries. Yet what is the good of building for centuries when a parish in a changing city like Chicago lasts only thirty or forty years?

Can we build "in a hurry"? Yes, if circumstances demand it. The late Cardinal Archbishop of Paris built about 100 churches in a few years. I saw about forty of them. Those of us who were at the Exposition saw the beautiful *Mariale* which still remains on the exposition-grounds. They were done quickly. They were done well. I think at any rate this opens the discussion to anybody now who would like to speak about art.

FATHER T. LAWRASON RIGGS (*Yale Chaplain*): I have noticed that this subject of ecclesiastical art contains real dynamite. You have already noticed a kind of friendly tension between the two artists who have spoken. Little differences like these, and even greater ones, appear insignificant to the flaming eyes of those who are advancing in the course of liturgical art, promoting a religious art reform, just as they appear insignificant to the equally flaming eyes of those who are embattled around their white marble altars.

Now, I think it would be well to stop for a minute, and consider why this

is. I think the reason is that the philosophy of aesthetics is such an extraordinarily difficult subject. It is extraordinarily difficult because it is such a queer mixture of the objective and the subjective. But there is this about it, that you cannot prove aesthetic beauty or the superiority of certain aesthetic values by syllogisms, or in any way that will force the assent of the unwilling mind. And yet, if you have had a certain amount of experience, you know you are right. It is not a rational demonstrable knowledge, but you know you are right to the extent that there is an objective element of beauty and ugliness and the whole thing is not just mere taste. Unfortunately that matter of taste is so very emotional (our emotions, of course, are involved anyhow in the subject of art), the reason obviously being because it is involved with a whole lot of associations and pieties and so forth.

Now if we go to one of the great shrines of Christendom, such as the Shrine of Saint Teresa of Lisieux (who did not look in the least like her statues, as the photographs prove, thank God!) we find her relics reposing in a shrine that is bad art, but which has been certainly erected with the greatest piety and which has been the place of the giving by God of many of His graces. It contains a wax effigy which is dressed in the brown velvet Carmelite habit heavily embroidered with gold. Now that is bad taste. But no matter how many pious people prayed there, I think God has given His graces rather in spite of the taste than because of it, and I think it must be a little discouraging to the Saint to look down upon it. But people share the tastes of our time and their general environment is not always the best for the production of an ideal form of religious art.

I just want to say one thing more and that is to carry on Mr. Lavanoux's plea for going ahead in church architecture and art, and I am proud to speak under the auspices of one who has been such a great pioneer in that respect, Monsignor Shannon.

I too have, a somewhat modern church, in New Haven. At least it has been evolved out of the Colonial, with a little bit of Swedish and a dash of Italian thrown in. The priests come in and say it is "modernistic" and some say it is "odd." I don't think it is odd. I think it is very rational and sensible. But people have an idea that because his Late Holiness Pius XI said some very justified things about certain crazy and freakish forms of modern art, that all so-called modernism in art is condemned by the Church.

I just want to say that there never was a period until the very late eighteenth century when all ecclesiastical art died completely for more than 100 years. There never was a period when people were building nothing but "modern" churches. They were building not revolutionary churches, but churches that had evolved out of the styles that went before them. As for the "thirteenth, greatest of centuries," the great church builders of that era were absolutely ruthless, absolutely unappreciative of the glorious things done in Romanesque architecture. They tore them all down whenever they could and replaced them with their new "Gothic." Later ones tore down even the early Gothic and built late Gothic, which was a "modernistic" style, and revolutionary.

Finally I should just like to add my own *mea culpa* to the general chorus here. I was brought up in an aesthetic atmosphere of the utmost snobbishness in regard to ecclesiastical architecture and when in college I was, I suppose, still under the shadow of the late Mr. Ruskin. And we considered that no ecclesiastical architecture was decent unless it was Gothic. Another

influence on me was exercised by a very distinguished friend, who even maintained that there has been no Gothic at all except in a small portion of France for a few decades of the thirteenth century. So we all devoutly hoped that someday we would arrive at that purity of taste. When we went abroad, we used to look at the Romanesque churches with commiseration in our hearts, knowing of course, that those poor people of the twelfth century had done the best they could. By contrast, of course, we literally basked in the sunshine of the great thirteenth century churches.

We sniffed at late Gothic churches, and the Renaissance and Baroque ones seemed positively indecent. We weren't allowed to look at them. Thank God, from every point of view we have now learned to be more Catholic with a small "c" as well as a large one in *that* respect. Let us apply that to our best efforts to advance, not in a revolutionary way, but in a way that is soundly based on the traditions of the past and which marks the Church's growth as distinct from stagnation.

MISS BÉTHUNE: I wish to clear up a possible misunderstanding. When I said one had to build slowly, I didn't mean building churches. I meant building *The Church.*

ACTIVE CHAIRMAN: We are still speaking about the art of the Church. If somebody else would like to contribute an enlightening chapter, please come forward.

FATHER THOMAS MCGLYNN (*Dominican House of Studies, River Forest, Illinois):* About five years ago, M. Le Corbusier, who was known as the leading architect of France, said to me: "The Catholic religion is still the most spiritual religion, but I believe that it has no connection with modern life." We know that he is wrong, but we are doing nothing to prove that he is wrong when we build Gothic churches. I want simply to add my second to all that Father Riggs has said.

I think we must work in a contemporary idiom, as the Church has always taken the best that it could find in the environment around it. There is a problem which I think should be considered now, by this gathering. And I don't think we should lay the responsibility for bad design in sculpture and painting and altar-making entirely at the door of those who manufacture these things. They will make what we priests and sisters and lay people demand. Taste must be developed. And how can we do that? I have one suggestion which I think that we as a convention might make to the bishops. The priests, the pastors of churches, have more than anyone else to do with telling and deciding what is to be put in them. The priests of the future are in our seminaries now. Can't they once in a while hear something about the arts?

FATHER LAUKEMPER: I propose that we consider, in this connection, another problem weighing heavily in the minds of many people. What about the costliness of buildings, of spending so much money for them? Is it all necessary? And here is a thought that suggests itself in answer: "The church is the City of God and all the things that belong to it belong to the City of God, including school buildings."

Now, in regard to art, certainly the intellectual level and spiritual desires of the people ought to find physical expression here; avoiding, of course, mere atrocities and bad taste. At the same time, this "City" must represent the pocketbook of its people. Therefore, wealthy communities will build more costly and poorer communities build cheaper buildings. But on the

other hand it should not be merely "the looks" that we care about. Surely even the wealthiest community, after it has built a fine modern church, will be just as concerned to help build up the Mystical Body, and help its needy members even outside the parish, outside of their town. I believe then we would have a more widespread expression of correct art. We would have very decent churches in the poorer neighborhoods and we could accumulate quite a little of this world's goods wherewith to supply the needy in, let us say, our home missions in the South and West. And beyond the oceans there would be many a priest comforted, and enabled better to do the work of caring for souls in those far-flung districts.

MISS ADÉ BÉTHUNE: Regarding Father McGlynn's remark about seminarians. Just giving them another lecture-course would not, I think, help very much, because the poor boys have enough lectures as it is. I think if they had a little more manual labor and perhaps less athletics, it would help. And I think if they were given something in the way of carpentry and plumbing, shingling roofs and digging the cellars and doing all of that, it would be a great help. Then they would not later on have to spend too much money, and I think Father Laukemper would be delighted.

ACTIVE CHAIRMAN: I haven't been on Barclay Street lately. But we would be delighted to know that taste has gone up measurably there.

MONSIGNOR MORRISON: With regard to the seminarians, you may be pleased to hear what is happening in this center of civilization in Chicago. The boys who were graduated from Quigley after five years last June did not go into first philosophy this year. They have no first philosophy class in our seminary. They go into rhetoric in the first year, and the things that are being stressed for them are the appreciation of the arts, music, architecture. Over the fifteen years since the seminary was built, I often was sent there to accompany some visiting Archbishop or Bishop. On the way back he would be most inquisitive, if not critical, of this "meeting house" that the Cardinal had built for his Seminary-chapel. I would always explain what the Cardinal's idea was. The Cardinal always got real pleasure in comparing it to the beautiful Gothic chapel that was built out in the University of Chicago, in Monsignor Shannon's parish, which, if Chicago is the center of civilization, is its epicenter, is it not? So there is that great Gothic church in a non-Catholic university; whereas the Cardinal chose colonial architecture for his seminary, and a "meeting house in New England" type of church, so as to encourage the development of American architecture.

ACTIVE CHAIRMAN: The chronology is just a little difficult because the Cardinal had built his chapel many years before the University of Chicago built its chapel.

MONSIGNOR MORRISON: I mean after they had built it. He enjoyed making the comparison. (You can see why this meeting was not so well planned out for the arts and music, with a chairman like me and a vice-chairman like Monsignor Shannon!)

I would like to stress the importance of the meeting tonight. It is to be our last meeting. It is especially important that you come tonight, because we want to find out what is going to happen in the next two or three years of the liturgical revival in America, and whether our experiment here has been a failure. I personally don't believe it has been a failure. Your faithful attendance, unflagging interest and obvious enthusiasm seem to prove it. But we want to decide about next year; and if the musicians and the artists

and the liturgists and the rubricists and the representatives of the various allied arts and branches and sciences of the Liturgy wish to have their own sessions next year, then tonight will be the time for them to make their wishes known to whomsoever is to be in charge.

Tomorrow morning at ten o'clock will be the solemn and official closing of this congress, with the Pontifical High Mass celebrated by your host the Archbishop of Chicago, at which His Excellency will also preach. Now, at that Mass, I am going to be the Assistant Priest, and when the *Confiteor* is sung, I shall (with the assistance even of Mother Stevens I trust) put in a very sincere *mea culpa.* This Mass will incidentally be offered for all your intentions, as a fitting climax to our endeavors which have been so earnest, and finally as a solemn thanksgiving for the divine blessing that has been so noticeably upon this gathering.

(*After the closing prayer, the meeting was adjourned*)

Evening Session — The Living Parish

THE session was called to order by the Right Reverend Monsignor Joseph P. Morrison, who introduced the Right Reverend Procopius Neuzil, honorary chairman, and the alternate active chairman, the Right Reverend Monsignor L. M. Forristal of Saint Peter's Seminary, London, Ontario, who presided in the absence of the active chairman (Dr. Shuster of New York City) named on the program. The meeting proceeded as follows:

MONSIGNOR MORRISON: This evening the meeting will be opened with prayer by our honorary chairman and good friend, sponsor, encourager and adviser, the Right Reverend Procopius Neuzil. Then the meeting will be taken over by the spiritual director of the Diocesan Seminary at London, Ontario, Monsignor Forristal.

(*Prayer*)

ACTIVE CHAIRMAN: We are looking forward tonight with great interest to the papers which are going to be read. Those of us who have been here all week have, indeed, been greatly impressed by the abundance of inspirational material which has been presented to us. I myself am in a sense overwhelmed by the amount and number of ideas that have come to me. We are looking forward tonight with keen anticipation to the summary and to the future outlook, to give us a lead in utilizing what has been in such a scholarly way presented to us this week. I wonder if I may dare, in any assembly so dignified, to illustrate what I mean by a little story.

I come from Canada. (That's the country north of here.) In our diocese, we have a place which is known as the Six Corners, because six corners converge at one spot there. One day an American tourist driving one of those big Cadillac cars that are seen frequently around our vicinity, but which we cannot afford to buy, came to this Six

Corners and was confused as to which road he should continue on. He stopped when he saw a little boy, just a little simple Canadian boy, standing there. He called him over and said: "Say, Sonny, where does this road here lead to?" The little fellow replied: "I don't know, sir." "Well," he said, "What about this road over here? Do you know where that one goes to?" "No, sir, I don't." "Well, how about this one going this way? Where will that take me to?" "I don't know, sir." The tourist looked at him and said: "You're not very smart, are you?" "No, sir," he said, "but I' m not lost." That's about the way I think many of us are tonight.

I have great pleasure in introducing the Reverend Benedict Ehmann of Saint Bernard's Seminary, Rochester, New York, who will give us the first paper, the Summary.

FATHER EHMANN: I think that I can say: "My dear fellow Priests in Christ," and let the salutation go at that. My rôle here tonight, if I understand it correctly, is not so much that of a phonograph record reproducing what has transpired here for the last three days. I take it rather to be that of a collator, and an interpreter of the trend and the spirit of this conference.

I would like to take this occasion first to underline something that cannot be summarized; the imponderable, spiritual element of our common union, which was so evident to us all. How good it is for brethren to dwell together *in unum*. From Father Curran's and Father Winnen's rockbound coast up in Maine and Nova Scotia, out to Father Reinhold's stronghold on the Pacific, from Father Collins of San Francisco over to Father Lallou of the Catholic University in Washington, we are all here representing a common ideal and aim.

Someone antagonistic to the liturgical movement has questioned its value by an inane objection: "But what saints has the modern liturgical movement produced? (That was in print, and was not said to me personally. I read it in a recent Catholic periodical.*) "What saints has the Liturgy produced in the last four hundred years?" — citing the Little Flower as one of the saints who got along very splendidly without any material aid from the liturgical movement, which was practically non-existent in her time.

This is a specious objection; but nevertheless we should all show forth in our selves, members of the Church, whom Saint Paul called the "saints in Jesus Christ" (Philipp. i. 1), endowed with the gifts of grace, made holy and rich in Christ — we must show forth those same riches in our own brotherhood and in the charity which is from the heart of Christ. That's an imponderable something which has been evidenced this week. This bond does not cancel out differences of opinion. Ideas of technique, ideas of efficiency in this whole matter, have their proper place, as long as the common ideal inspires us all and keeps us moving. The charity of Christ drives us forward.

* *The Homiletic and Pastoral Review*, Vol. XL, No. 8, page 836. (Ed.)

I think we may fairly take it as an omen from God that these final sessions of our liturgical week are being held on the Feast of Saint Raphael, the Archangel, patron of travelers. For many of us have traveled from far places to this Conference, to deepen our perception and appreciation of the Divine Work in our behalf; and we may trust, according to the prayer of faith in the *Itinerary*, that we may have a safe return under the guidance of God's holy Angel, and may come through at last to our heavenly home.

But the message of this feast lies deeper than that for us in this conference. I find that message in the scripture readings for Matins of today's Office. They are from the twelfth chapter of the Book of Tobias and they show us a way of life in which God and man are in closest communion — God, in graces and revelations: man, in prayers and works — with the Archangel Raphael as the intermediary.

I see in this a symbol, a foreshadowing of that living parish which we have met here to discuss and to foster. The living parish is not a mere theory. It is not an artificial organization. It is a *way of life*, which places God and man in intimate communion.

The intermediary of that communion is no Archangel, but the very Son of God, Jesus Christ. To Him we are united by grace, as branches of His Vine, as members of His Body. Through Him we have access to the Father, since He who is the Divine Son by nature has made us divine sons by adoption. In Him all our life, its prayers and works and sufferings, is gathered up and made His own and offered to His Father; and the Father, seeing His son in us, and us in His Son — one Body in one Life — declares of us: "This is My beloved Son, in whom I am well pleased" (Mat. iii. 17).

It is this which makes of our holy religion something infinitely better than the vague and groping aspiration after God which is the tragic lot of religion apart from the Mystical Body of Christ. Ours is a religion which endows us with powers from God — powers which are the very powers of Jesus Christ, and by which we re-present Him, in a magnificent extension of the Incarnation through all the ages until the end.

For the generality of Christians, incorporation in the Mystical Body of Christ and membership in the family of God are achieved and expressed in the parish. If, as we understand, the Church is the Spouse of Christ, impregnated by Him with the vital grace to produce children unto the Father, it is only in the parish that the full powers of the *mater ecclesia* are actualized. Human nature in general has the power of reproduction; but the Divine will confines the exercise of that power within the protective union of the family.

It is the same with the Church: she is endowed with the fertility of divine life; but the Divine Will has provided the parish for its coming-to-birth. As the family is the social body in miniature, so is the parish the Social Body of Christ in miniature. What is affirmed

of the whole Church may be affirmed, *sui generis*, of the parish: the parish is Christ, Head and members, united into one Body for the work of God. What this work of God is to be has not been left to chance: it is emphatically revealed in Jesus's proclamation of the two great commandments: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself" (Mat. xxii. 37–39).

This love of the Lord God and of our neighbor is to be cultivated and expressed by something more than personal initiative or emotional effort. It is no longer as individuals, but as members of God's family in Christ, that these precepts of charity are to be fulfilled. Even our most secret devotions belong to the community of the family of God, in the sense that we cannot isolate their good for ourselves or exercise them adequately in separation from the commonwealth of our Christian brothers.

The love of God, which is the chief privilege and responsibility of our being, is given its most perfect expression in corporate worship by which the family of God, in union with Jesus Christ the High Priest, presents itself before the Father in complete immolation. Nothing more stupendous can be achieved in this world than this public and communal acknowledgement which the family of God makes to the Father through Jesus in divine worship. . . . Abba, Father!

There is no more solemn or weighty action in any city or country than that in which the Christian community, gathered around its parish altars, lifts up in the hands of its priest the Victim Body and Blood of the Redeemer, with the prayer: "Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory." This is that "communion of saints," that "communion of holy things," for which the Church was founded, and in which the parish finds its only justification for existence.

The chief aim of this Liturgical Week has been to clarify and emphasize that doctrine, and to show eminently practical ways and means of bringing it home to our parishioners. It is my duty here to summarize all that has been said.

FIRST. Our parishioners must be taught to realize how they acquired their position in the Body of Christ, the family of God. The deep meaning of their Baptism must be made vital to them. Their instruction must go far beyond the technical points of the catechism. It must show them that the Church is the mother of their birth unto God; that she bore them in her womb, which is the baptismal font; that this her womb is made fruitful by the power of the Holy Spirit during the blessing of the font on Holy Saturday.

We must endeavor to persuade our parishioners to crowd the church where they may see and hear the impressive Liturgy for the blessing of the baptismal water. They will hear a far more vital lesson in doctrine than they ever found in the dry formulas of the catechism: "May the Holy Spirit by the secret infusion of His divine power make fruitful this water that we have prepared, for the giving a new birth unto men; so that, conceived in holiness, from the stainless womb of this most sacred font a heavenly offspring may come forth, reborn into a new creation; and that those whom sex may divide in body, or age in years, Grace their mother may bear, all equally, unto one new childhood" (Father Martindale's translation).

The meaning of their birth into God's family may be dramatically realized by having Baptism administered before the whole congregation at one of the Sunday Masses. This might be done at a different Mass each Sunday so that all may have the opportunity of witnessing it.

The Sunday announcements could include a list of the infants and adults who were joined to the parish family by Baptism during the week.

Parents might be persuaded to observe their children's baptismal anniversaries with even more solemnity than their birthdays; the white robe and the candle which they provided for the Baptism could be kept in a treasure chest and then shown on the anniversary, with the godparents as guests of honor.

In the parish school a list of these anniversaries could be given to each teacher with directions to observe each of them with simple and appropriate comment in class.

The baptismal message of the *Asperges* before the Sunday High Mass should be taught to the faithful that they may be helped to participate in it as a renewal of their Baptism grace, and to see in that grace their title of entrance into the action of the Eucharistic Sacrifice.

SECOND. Realization of Confirmation as the sacrament which brings the baptismal life to maturity should be the next objective in pastoral instruction. The day of Confirmation should be a banner day, not alone for the *confirmandi* and their families, but for the whole parish. The great day should be prefaced with sermons illustrating the functional nature of Confirmation in the life of the Mystical Body, and laying careful stress upon the share in Christ's priesthood which Confirmation matures.

In this connection, our whole teaching on the nature of the "seals" of Baptism and Confirmation is in sad need of revision and completion, if our people are to recover the traditional Christian consciousness of the centuries which were closer to Christ in spirit as well as in time. Hardly any of our people realize that the "seals" are functional, conferring upon the recipient a share in Christ's essential func-

tions of priest, king, and prophet, and giving him not only the opportunity but actually the responsibility for participation in the Liturgy and in Catholic Action.

THIRD. Participation in the Sacrifice of the Mass and in the other functions of corporate worship should be shown to the faithful as the logical consequence of their priestly character matured in Confirmation. They should be awakened to their position as co-offerers in the Mass, presenting themselves and their gifts to God, all of them priests in the great High Priest, and uniting their lives in union with His Sacrifice as an offering "in the odor of sweetness" to the Father.

But instruction in this matter will count for little if it does not carry over into action; and action will be impossible where pastors do little or nothing to present the opportunity to their people. Pope Pius x and Pope Pius xi laid a solemn responsibility upon the souls of pastors to restore to the people their rightful place in divine worship. That place, so both these Popes declared, is defined and expressed by the lifting up of the voice in corporate prayer during the holy Liturgy.

The ideal is sung prayer — the High Mass and the Choral Office. But it would be improvident at the moment to attempt anything like a complete vocal participation of the faithful in the Liturgy. The apathy of centuries is too deep-rooted to be pulled up by a violent tug. Our reform should model itself on the action of Divine Providence which the Book of Wisdom describes as "mightily and gently ordering all things" (Cf. Wisdom viii. 1).

During these days of our conference we have been hearing from valiant pastors about their methods and experience in working out this restoration in their own parishes. The *Missa Recitata* and the Dialogue Mass are steps to the final goal. By little and little the timidity of the congregation will disappear and the way will be made smoother for congregational singing of the High Mass and Choral Office, beginning with the responses and working up gradually through the parts of the Ordinary. We place our hopes particularly on the liturgical music training now obligatory — Thanks be to God! — in many diocesan school systems. These children are our coadjutors of today: they will be the inheritors of tomorrow's better day.

FOURTH. The Pastor's effort to form a living parish will not stop with the Liturgy of the sacraments. If he has laid the foundations well, the rest ought to be easier building. In fact, it has become a commonplace that, where participation in the Sacrifice of the Mass has been well established, there is a spontaneous desire to introduce at least a part of the Divine Office into parochial worship. The Divine Office is not intended to be a monopoly of the clergy and religious; actually it was the "book of common prayer" for clergy and laity alike up to the time of the Reformation. As the corporate prayer of Mother Church, linked to and expressing her eucharistic

life, it deserves the best in pastoral effort to restore it to the laity; all other devotions, even the Rosary and the Stations of the Cross, must be considered secondary to it.

The language problem can be settled by the use of the vernacular: one of the very interesting details of this Conference has been the report upon the experiments and further possibilities with the vernacular in the Liturgy.

A further imperative need in pastoral life is to infuse private devotions with a more substantial character which would speak the language of faith as well as the language of fervor. The liturgical pastor does not decry modern devotions; he does well to include them in his parish life. But he does not take them as they are: he makes them pass the test of the Liturgy. They are, so to speak, over-exposed and under-developed. Where they are overly subjective and egocentric, he will make them theocentric; where they lack doctrinal correctness or proportion, he will correct them; where they are sentimental and effusive, he will modify them with a more virile sobriety; where they overstress emotion, he will spiritualize them; where they are repetitious or inappropriate, he will bring them into order. The best model for this necessarily drastic reform is the official prayer of the Church — notable for its inspired conversion of the *lex credendi* into the *lex orandi*.

Particularly important, it seems to me, is the need to bring the thought and prayer of our people into harmony with the Church year. Judging from the present situation, an outsider would be misled into thinking that the cycle of Christ's mysteries is a mere poetic framework of worship. I wonder how many of our priests, even, realize that the Church year is a sacramental channel of the graces which Christ merited in each of His mysteries, and that all Christians, incorporated as they are into Christ, vitually re-live the states of Christ's own life made present again in the Liturgy of the Church year.

What a help it would be to the faithful if the non-liturgical devotions, instead of remaining static and unrelated to the cycle of the Christian life, were brought into dynamic relation with the Church year! Prayers and hymns could be chosen appropriate to the feast or the season; even better, they could be borrowed from the Liturgy itself. If the faith of our people is not to starve from anemia, it must be nourished far better than in recent years from the treasury of the Church year. Advent must be really Advent, preached as such in Advent homilies, observed as such with Advent ritual, prayed as such with Advent prayers: the beautiful *Rorate*, the tremendous *O* antiphons, the prophecy of Isaias, the mission of John the Forerunner, the expectation of Mary. The same is true for Lent and Eastertide: in them we suffer with Christ; we are buried with Him, renewing our baptismal death to sin; we rise with Him unto newness of triumphant

life. In the Eucharist all this cumulative life in Christ is imparted *ex opere operato*, grace added unto grace in the mounting cycle of the Church year.

If our people are to be joyously and eagerly within the current of this energy, we priests must first of all learn what it means; we must impart it unto the faithful, not in tired and patterned exegesis of the Sunday Gospel, but in vital homilies which win the faithful to an understanding of how Christ-in-us lives once again the mysteries of His life — from His Incarnation to His ultimate glory at the right hand of the Father; we must give them more of the Lenten Masses; we must provide for, and urge, whole-hearted participation in the Holy Week services, in the Ember Days, and in the great Octaves; we must show them how to restore the old customs which so beautifully link the altar to the home; we must demand an integration of the school's religious curriculum with the Liturgy.

In all this revitalizing of parish life, the quality of beauty in worship will come back into its own. If beauty is the "splendor of order," it follows organically upon the fostering of that order. To paraphrase an old saying: have a care for truth and goodness, and beauty will look after itself. But we can accelerate the coming of the better day by enlisting beauty to attract people to truth and goodness.

Not all beauty befits the King's daughter. Her beauty is "from within," cultivated by the Holy Spirit (Cf. Psalm xliv. 14). That is why the arts and crafts which she employs for her worship must be guided by her inspiration, seeking from her the truth and drawing from her the goodness without which no art can be Christian. It may seem exaggerated to say that the priest should castigate the profanities which usurp the name of church art, with the same zeal as Christ had when He took whips to drive out the profaners of the Temple. But the comparison was made by Pope Pius x in his *Motu Proprio* on church music; and it emphasizes the importance which the Vicar of Christ attached to the propriety of art within the precincts of our churches.

When a parish draws its life from these basic supernatural ideals and realities, the problem of Catholic Action will be solved. Parish works will revolve around that *Caritas* which radiates from the altar of sacrifice and the table of communion, and, once they appreciate its meaning, parishioners will rally in enthusiastic obedience to the challenge of the *Ite Missa Est:* their whole life will be a mission of apostolic zeal. If we trust for anything less than that, we belie the potencies of our Christian religion.

Houses of Hospitality, Maternity Guilds, Credit Unions, Saint Vincent de Paul Societies, Catholic Libraries, Adult Discussion Groups — all these will be the expression of a parish's supernatural energy. They are the corporal and spiritual works of mercy without which no parish can be called a living parish.

Such have been the themes of this conference, indoctrinating and inspiring us with the ideal of a living parish. That ideal holds true, whether it be in the splendid setting of a cathedral, or in a gaunt back room as in Red Spain of the Civil War, with only a table and bread and a glass of wine, with women knitting and the priest in overalls, for fear of the militia.

The outlook may be dark and lurid, for we are living in apocalyptic days. We may be called upon to be "witnesses," "martyrs" — and so accounted worthy to be joined to Christ in complete immolation (Cf. Acts v. 41). But the gift of God to us in Christ Jesus will give us a joy and a peace in adversity, even as we hope it will keep us humble in prosperity. . . . "As dying, and behold we live . . . as having nothing, and possessing all things" (II Cor. vi. 9, 10). Above all, we must live fraternally in the charity of the brotherhood, "in the bond of peace" (Eph. iv. 3), showing forth the Lord Jesus in our works as in our words.

And we must pray without ceasing that the Holy Spirit may energize our high crusade with His holy in-breathing, which is so strikingly symbolized by that movement of the waters of Bethsaida recorded in the Gospel of this glorious feast.

In this faith, and hope, and charity, we shall conquer the world. "We need not fear that we are facing a revolution," as Canon Cardyjn said to his Jocists. "We are the revolution."

ACTIVE CHAIRMAN: In your name as well as in my own, I say: "Thank God for Father Ehmann." Now, we know at least where some of those roads lead to, and we can proceed to get on them and to start going.

The discussion will be led by Father Francis P. Lyons, C.P., of Minneapolis, Minnesota. Father Lyons.

FATHER LYONS: The compliment that has been paid Father Ehmann would seem almost to preclude discussion of his magnificent paper, for what right has any one of us to criticize what is only the dogma of the Church? No criticism certainly would be possible of the magnificent presentation and style of delivery, and therefore also we might say that the matter is closed.

But I happen to be one of those unfortunate missionaries who see the sad side of the picture all too often. Therefore I feel greatly encouraged in coming to see so many hundreds who are sincerely interested in everything that is ideal and so contrary to what, unfortunately, we actually find.

Father Ehmann has discussed for us the living parish, which I believe is very different from a "live parish", for a live parish, in the common acceptation of the term, is a parish where a great deal is going on, where there is a meeting every night, where there are sodalities, clubs, dances, and buncos, and where every person has two or three activities to engage in; and, consequently, where you feel that something is doing.

The question of course immediately arises: what kind of life is there in a live parish? Is it a purely natural, or is it a supernatural life? It is certainly possible to have a purely natural parochial life and it is certainly possible for people to believe that a purely supernatural parochial life is not feasible. It is my experience as a missionary to find many priests to whom the whole

liturgical movement is anathema because they say it is impossible. What is a pastor to do about instructing his people when they do not even come to daily Mass? Nobody shows up but one or two old women. What is he to do about decorating his church when he cannot pay off the interest? What is he to do about having the Divine Office when he himself is the only one who knows anything about any kind of Office, whether English or Latin, and when he says to himself: "I have no school, I have no prospect of sisters in the future, and therefore I am absolutely outside the liturgical movement."

Moreover, pastors say, whether with reason or not: "We are so busy reading the many pastoral letters of the Bishop, plus making the announcements on a Sunday, that the time for the sermon must be cut to a minimum." Therefore many pastors tell me that they never pretend to preach at any of the early Masses. They preach only at the last Masses, and very few people come to them because they are high Masses. The smallest crowd comes to the most important Mass and, therefore, it is impossible to instruct the people. If you have Vespers (and very few churches have them now) the people will not come (so the pastors say); and if you say: "Well, they will come if you have them in English," they will probably reply: "We've tried it and it does not work out."

And therefore it seems to me that in order to make this a practical movement, and not merely an ideal theory, we must begin a long way back. We must start the day the priest is born. In fact it would be a little better, if it were possible, to go back and educate his grandfather. Then possibly the priest might start with a normal attitude toward the liturgical life. Then he would obtain it in a proper family, for, alas, most of our Catholic families, in certain sections at least, are not proper ones, and then he could go on to a proper Catholic school (and you know how many of our people are not in Catholic schools), and then finally he would go to a liturgically-minded seminary, and then later perhaps he would be under a liturgically-minded bishop.

Now, all these things are so far from the reality that I have a feeling that we are talking in a vacuum. I am thinking of the parishes I have been where it is impossible to have a high Mass at all, where it is impossible, so say the priests at any rate, to give any kind of liturgical instruction. I am thinking of the dozens and dozens of places I have been in the country, I mean in small towns and communities largely non-Catholic, where anything approaching what has been outlined here would require the presence of a saint and scholar, who is everything that is holy and good rolled into one; and how many of us priests even pretend to realize such an ideal! Now, of course, the nuns admitted today that they were partly to blame, but they put the greater blame upon us. Therefore, we priests must cry our *maxima culpa*, and if any of us priests are ready to do it in public, now is the time. The matter is thrown open for discussion.

MISS THECLA DONIAT (*Chicago, Illinois*): May I make this suggestion? I can't go back to my grandfather, but I would like to make one small suggestion, if I may in all humility, to some of the clergy who are here present. Couldn't we begin with the father and mother, the young couple on the day of marriage who are the prospective father and mother, by letting them know what the ceremonies of marriage are and what the prayers for the nuptial Mass are?

I am thinking of an incident a few weeks ago. I was present at a wedding

in our own church, an eleven o'clock high Mass, at which all the members of the bridal party went to Communion. On the way home from the Mass we stopped at the home of the bride by invitation of her parents, and I happened to have with me that little booklet that's published by the Leaflet Missal, the *Mass on the Day of Marriage*. I said to the young lady: "You certainly were well trained. I never saw a lovelier and more accurately-timed entry into the church, and the whole ceremony was perfect from that standpoint."

She replied: "Well, we had a wonderful rehearsal last night. The priest who married us rehearsed us and he certainly was careful about every detail." Then I said: "You must love the beautiful prayers that you had at the service this morning. . . . Incidentally, I happen to have my little marriage Mass prayer book with me."

She replied, with surprise: "I didn't know that the Mass on the day of marriage was any different from the Mass yesterday or tomorrow." I said: "Well, would you be interested in having a copy of it?" She said: "I would love it." I said: "Did nobody read with you or tell you what lovely prayers you would have at your wedding Mass?"

She said: "No. I just didn't know anything about it. We rehearsed about how to come in and go out, but neither of us knew there was any difference in the ceremony."

She is cherishing that booklet now as a wedding present, that little ten-cent booklet that is published by the Leaflet Missal.

ACTIVE CHAIRMAN: Are there any other comments? I ask you to make them promptly, because our time is short.

MISS RUTH GARIZIO (*Ursuline Academy, Kirkwood, Missouri*): At the close there's something I would like to say to everybody and in particular to the laity. I think of all the activities in which I have ever taken part (and I'll throw in every retreat I ever made), these last few days surpass anything, and I am going away a much better Catholic than I came. I think most of the laity will say the same thing. But there's one thing I have been dying to say to you, and I hope Father will let me finish it. I would like to say just a word in defense of a forgotten Mass, and the only reason I am saying it at all is because somebody made a statement last night (and Monsignor Morrison had in a sense to defend himself) about the Requiem Mass being said too often. I think, dear Fathers, that if the people understood the Liturgy of the Requiem Mass they would flock to it, and to you, laity, I would like to leave this little idea. I have a sure cure for the blues, and if it doesn't work the first time, then try it all over again. It's the Preface in the Mass of the Dead. It's the most beautiful thing in the world. It teaches you and me that there's one thing which is worth more than anything, and of all the days in the world when we need that note of joy and that note of hope in blessed redemption, in future immortality, it's now. Whenever I feel a little low and very much worried, I read that Preface.

Then one other remark, and I'll keep quiet for good. I can't agree with Mother Stevens's complaint, that the chant was put in a bad place on the program. I may be wrong, but I can't quite understand what she meant. I think that it was in an excellent place. At least it so appeared to me, and I'll tell you why. A musician above everybody else almost in the world, to be worthy of the name, must know many things besides music. I am in the field and I know that, and I feel that a musician in church music must know

of many things, such as those we have been taught in the lectures that preceded the talk on music here. So it appeared to me that whoever organized the program really gave the lecture on music a place of honor, that is, its proper place. I feel that I was really prepared for it when it finally came.

MR. PAUL KANTROWICZ (*Saint Mary of the Lake Parish, Chicago, Illinois*): I would like to say, too, that I thoroughly enjoyed this meeting and the other meetings I attended. I have been interested in this liturgical movement. I have had some contact with your people. I use the missal at church on Sunday. And I have belonged to other groups, economic groups and things like that, and I have noticed a certain tendency toward pessimism on the part of the members of these groups. They want to convert everybody all at once and they become a little bit pessimistic when other Catholics do not take to it right away. Now, I feel the same thing is true about Liturgy. We cannot expect people to come right in and take it pure and simple. We have got to take it in doses and according to a measurable demand. Some people can take more than others. Now I was encouraged by what this lady said just preceding me. I don't know anything about music, but she did say that in order to appreciate music, especially music that we should sing at Mass, we must first know more about many other things.

FATHER LYONS: We're already about two minutes late, but I think everybody will agree that if we could have as many lay people as interested and as interesting as the last three on this discussion, and priests as zealous and holy as Father Ehmann, then there wouldn't be any trouble about the future.

ACTIVE CHAIRMAN: We're through now looking backward. I have great pleasure in introducing the Reverend William Busch of Saint Paul, Minnesota, who will read his paper, "Looking Ahead."

FATHER BUSCH: Let me say, as Father Ehmann, to all of you: "Dear fellow priests in our Lord."

At one of our sessions Father Winnen referred to the preacher who soars aloft and then has difficulty in finding a landing field. Now, if I were an oratorical aviator, which I am not, then I think that under the great inspiration of this really wonderful conference I would go way up into the stratosphere.

For practical purposes I think it is better that I keep to a lower level and express some thoughts and desires which for the most part have been expressed already, but which I think may well be repeated.

There are things that need to be hammered again and again. Besides that, these repetitions show how beautifully we are all of one mind.

As our conference approaches its conclusion, our program suggests that at this point we look ahead and consider what may possibly follow from this assembly. The liturgical movement has been looking ahead now for a good number of years, and hence perhaps we had better look forward first of all by glancing backward. I recall that fifteen years ago, at a national convention, I read a paper on "The Liturgical Movement," in which I asked a question as to its prospects

in the United States, and I ventured the reply that one could foresee difficulties and no great promise, but that since this movement is the working of the Holy Spirit in the Church it must in time prosper in our country. During those fifteen years its progress has not been surprisingly rapid; nevertheless, though it has been slow, it has been steady and firm and more widespread, I think, than we are fully aware. The liturgical movement is not a fad such as springs up suddenly and flourishes for a short time. The pace of its growth has been not unlike that of previous liturgical movements in the Church's history.

For, if you will look back into history, you will observe that such movements have come periodically, say about every 500 years. First of all, there was the primitive movement of the apostolic age. In order to recognize that it was a liturgical movement, we have only to consult the Acts of the Apostles and the Epistles and the Apocalypse. Next, if you travel down about 500 years, you will meet the name of Saint Benedict and that of Pope Gregory I, whose name is attached to the Gregorian sacramentary and to Gregorian chant. Another 500 years will bring you to the Cluny movement, which certainly was liturgical, and to the reforms of Pope Gregory VII. Still another 500 years, and we reach the Council of Trent and Pope Pius V and the reforms which gave us our present text of the liturgical books. And finally, another 500 years bring us to Pope Pius X and to our present liturgical movement. We see, therefore, that our present liturgical movement is not something "impossible" — it is something inevitable.

Moreover you will observe that these earlier movements all extended over at least a hundred years; so that by comparison our present one will not reach its height until another fifty years from now. We are called to do our part in it, and let us not lose time. Let us be prompt in corresponding to the graces of the Holy Spirit. But let us not be hasty. None of these movements in the Church's history were wrought out in a short time. Let us know well what we are about; let us understand well the meaning of this great event. It is not merely a matter of our personal efforts; it is a movement in the life of the Church of which we are members. The Liturgy, as Dom Lefebvre has said, is the priesthood of Christ at work in the Church in her official worship.

If I here repeat a warning against undue haste, I mean that we ought not exert too high a pressure in urging various practices and what are sometimes called "liturgical reforms" when we perhaps are not altogether clear about our methods and our ultimate aims and especially when people are not yet sufficiently prepared by understanding of the inner nature of the Liturgy.

However, to resume our process of looking ahead by looking backward, and this time not so far back, you will recall that, while this is

our first national Liturgical Week, we have already had Liturgical Days in various places, for example, in Minnesota, at Saint John's Abbey in 1929 and 1930 and in Saint Cloud in 1931. The record of these may be found in Volumes 3, 4, and 5 of *Orate Fratres*. I refer to them especially because on the third of these occasions a paper presented by Father Basil Stegmann dealt with the very topic that concerns us at the present moment. Looking forward at that time Father Basil recommended the holding of annual diocesan liturgical conferences under the direction of a diocesan liturgical commission. Such things have been done in various parts of Europe, and on this side of the Atlantic in the Archdiocese of Quebec. As this proposal was made nine years ago, I shall not be thought hasty if I repeat it now, although whether or not the time is ripe for such institutions in every diocese is not for me to say. I may add that when the present Liturgical Week was proposed and conceived after the example of the Belgian *Semaines Liturgiques*, the thought was expressed that in a country so much larger than Belgium as is ours, we need not only national Liturgical Weeks but regional ones also, whether provincial or diocesan.

Let that be as it may. My first concern now, in looking ahead, is to express the hope, and surely the desire of all of us, that a national Liturgical Week like the present one may be held next year. And in order to speak with some definiteness, I am authorized by the Archbishop of Saint Paul to say that if you wish to meet in October of 1941 in Saint Paul, you are very heartily welcome.

While I naturally leave the suggestion about diocesan liturgical commissions to the proper authorities, I need not hesitate to express a desire for informal clergy conferences, let us call them liturgical discussion clubs (the best example that I know of is furnished by a group of priests of the archdiocese of Saint Louis) with not more than twelve in each group, to study the true nature of the Liturgy, so that there may be a right background from which an improved liturgical practice by all the members of our Lord's Mystical Body may follow in due time and with proper discretion.

What I have in mind here may be explained by an example taken from the Belgian *Semaines Liturgiques*. In the fourteenth volume of the Belgian reports, the Abbot of Mont César in his address on "The True Nature of Liturgy" asks the following question: "How are we to explain the fact that a thing so great as the Liturgy, so sacred, so essential to all Christian life that has any depth, is so often and so continually misunderstood and wrongly conceived by persons of intelligence and of good will?" And how does the Abbot answer this question? He says: "The false notion which reduces the Liturgy to a mere body, a code of ritual prescriptions, altogether external, is so persistent that it drives one to the point of losing patience."

If such a thing is said in Belgium, after fourteen years of annual *Semaines Liturgiques*, what is to be said in our own country? This obstacle is really a great one and a fundamental one, and we need to recognize the fact. Unless it can be overcome, we shall continue to be troubled by the attitude which regards Liturgy as nothing more than ritual rubrics and ceremonial spectacle, and we shall find the dialogue Mass and similar efforts in danger of becoming a routine and mechanical service.

The present Liturgical Week was originally conceived not as a large convention aiming at widespread propaganda, but rather as a conference of persons who have been interested in the liturgical movement for some time. However, in order that it might be more than a discussion of principles, a general topic was chosen which would bring out the meaning of the Liturgy in actual parochial life, in the living parish, the parish alive with the Christ-life which it has as a miniature of our Lord's Mystical Body. In this way our conference has made a wider appeal, while still conceived in moderate proportion. Thus, too, it is evident that we have in mind a practical objective, namely, popular participation in the official worship of the Church. And in order to restore this popular participation, we must know well what it is that we aim to popularize. We are not concerned merely to teach people how to find places in a missal or how to unite in Gregorian chant. Pope Pius XI once said: "People make a great deal of the Liturgy in our day, but not always as they ought and as we would wish. Frequently too much importance is attached to its external aspect, to material things; whereas it is the spirit that is important; to pray in accord with the spirit of the praying Church." Therefore, in popularizing the Liturgy, our efforts must spring from and must impart a thorough understanding of it.

There is first of all the background of dogmatic theology. Here we need to be always conscious of the special emphases which have appeared in recent years. Worship and sacrifice and the whole sacramental system must be understood not merely from the viewpoint of obligation, but from that of loving and enthusiastic union with God in supernatural life. Our doctrine regarding the Church, which in a period of sharp controversy with Protestantism was treated chiefly as a matter of apologetics, is now set forth as a subject of dogmatic theology, as the extension of the mysteries of the Incarnation and Redemption in the life of Christ's Mystical Body.

Secondly, one observes how books in moral theology approach more and more the viewpoint of ascetical theology, and stress not only the avoidance of sin and the observance of commandments and of pious practices, but urge also growth in personal and corporate holiness and the pursuit of the supernatural order in Christ.

Thirdly, I should add at least a word of reference to the backgrounds of history and of literature and art.

It is with such prerequisites present in due measure that people must understand their incorporation by the sacraments of Baptism and Confirmation into Christ's priesthood in Liturgy and into Christ's apostolate in Catholic Action.

These are thoughts which invite the attention of future Liturgical Weeks, as they have been discussed in the Belgian ones, and which invite also the attention of informal discussion clubs among the clergy in groups of moderate size. They are thoughts which need then to be given to the laity in missions and retreats and in other forms of instruction, so that all may be enabled to participate in due measure in the Church's liturgical life in a truly vital and effective way.

In regard to instruction in our schools, it is to be hoped that the good work that is being done in grade schools and high schools will be promoted in a corresponding way in colleges and universities. As we look forward it is encouraging to observe the interest that is apparent among our young people, example of which is seen in Chicago in the Cisca organization and in other groups engaged in preparation for Catholic Action.

And here I am reminded to say that in looking forward we must not fail to recognize the relation between Liturgy and Catholic Action. For if current notions about Catholic Action are not yet sufficiently clear, I think it is because we have not considered carefully in what way Catholic Action is based on the Liturgy. The apostolate of the laity in Catholic Action follows from the general priesthood of the laity in the Liturgy. Official pronouncements in this regard are definite enough. On the other hand, if we do not recognize the proper outlet or purpose of the Liturgy, it will continue to mean, as it does at present to many, only a matter of better order and greater beauty in Church services. The Liturgy has a double outlet; first, Godward in love and worship and obedience, and second, manward in Catholic Action.

The field before us is a large one. Our present program which discusses the general topic of the living parish, while it is lengthy enough, has, of course, touched only parts of its subject. We have considered the three sacraments of Baptism, Confirmation, and the Holy Eucharist, which together formed the rite of Christian initiation as carried out in the ancient Church on Easter eve. We have said nothing, for example, about the sacrament of Penance; and how much there is that might be said. For the spirit and the practice of penance is spread throughout the Liturgy, which thus offers to mankind the method and the means to combat the selfishness and sin which are the radical cause of the present world disorder. Nor have we dealt with the sacrament of Matrimony and with Liturgy in the home, correctives of the sad condition of modern society which results from ignorance of the Christian ideals of marriage and family

life which the Liturgy teaches and maintains. I may refer in passing to the articles on the sacrament of Matrimony by Karl Adam in Volume 9 of *Orate Fratres*.

Our present program has not considered the relations of the liturgical movement to the social and economic and political problems of our time. And yet, does not the feast of the coming Sunday, the feast of the Kingship of our Lord, remind us that the Liturgy affords the pattern of a Christian social order and corrects the modern error of the totalitarian state?

And finally, since I seem to be listing topics for the future, I would like to mention once more the general topic of the fourteenth volume of the Belgian *Semaines Liturgiques*, "The True Nature of the Liturgy." If any of the clergy wish, in informal discussion clubs, to undertake advance preparation for that topic, I would suggest that they consider as a text for discussion the book of Dom Theodore Wesseling, *Liturgy and Life*. It is not easy reading, but it will test our understanding of the meaning and the purpose and scope of the liturgy.

And now, lest it seem that in urging a study of principles I am getting away from the general topic and the objective of our present Liturgical Week, namely, popular participation in the Liturgy, let me refer to three efforts to that end which offer us example from abroad. No doubt other examples might also be cited. But here are three typical ones that I know of and that are strictly to the point.

The first of these is presented in a French book by the Abbé Paul Bayart entitled: *L'Action Liturgique* and published by Bloud and Gay of Paris in 1933. It offers a comprehensive plan for parish liturgical action, it is concise, moderate, practical, and intended to meet the conditions of the average parish. Divided into two parts, of unequal length, the first part deals with principles: the nature and purpose of the liturgical movement, the need of it at the present time, the various kinds of instruction required, the liturgical spirit and liturgical action in private life, in the family, in the schools, in parochial societies and in the parish as a whole, the methods to be followed in promoting liturgical knowledge and action. The second and larger part of the book proceeds in the order of the Code of Canon Law and discusses liturgical action in detail under such headings as: the parish, the sacraments, the sacramentals, the Divine Office, the liturgical year, church music and the other arts.

The second example which I have in mind, outlining a plan for popular liturgical action, is that furnished by Father Pius Parsch of Klosterneuburg. It is not only directive; it is also descriptive of what he himself has done. His work is recorded throughout the periodical which he publishes, *Bibel und Liturgie*. But I have in mind particularly three articles in the May and June numbers of 1936, and two articles in the May and June numbers of 1940. Here he first discusses

the nature and the aims of popular liturgical apostolate, and then describes the methods which he has followed in his extraordinarily successful work.

The third example which I cite is that presented in the May, 1937, number of *La Vie Liturgique*, the organ of the Belgian Interdiocesan Commission for Liturgical and Parochial Action. Here we are given a detailed description of the method recommended by the Interdiocesan Commission for the conducting of a parish triduum in which instruction in the meaning of the Liturgy is enforced by the training of the congregation in choral recitation and chant for the actual celebration during the triduum of the Mass and of Vespers and Compline.

It may for the moment seem to some of us rather impractical simply to mention in this brief way these foreign examples which are not easily accessible. But my understanding is that at this point we are concerned with suggestions for the future. My purpose here is not to offer you things all finished and wrapped up. I am supposing that we intend to pursue these matters and recognize that we must do some work. The examples I have cited are not altogether inaccessible, and there is more of similar sort to be found throughout the past fourteen volumes of *Orate Fratres*. In addition to the suggestions that have been proposed in the course of our discussions, I have expressed these thoughts of mine, and further addition may be made in the discussion that still remains.

But whatever may be the particular desires and the forecast of each one of us, we know to what future the Liturgy itself always looks forward.

On the first Sunday of Advent the Introit of the Mass bids us exclaim: "Ad te, Domine, levavi animam meam — Unto Thee, O Lord, I have lifted up my soul." There are those, as you probably know, who think that the liturgical year properly begins on Septuagesima Sunday, and therefore that the Advent season is intended to focus our attention not only upon that coming of our Saviour which is the story of Bethlehem, but equally upon His coming at the end of time. Indeed, we are accustomed to consider a threefold coming: once long ago in Bethlehem, and again day by day throughout our present life in the visitations of divine grace, and finally in glory at the end of time. "*Apparuit gratia Dei Salvatoris nostri omnibus hominibus* — The grace of God our Saviour hath appeared unto all men." And so we look forward; "*expectantes beatam spem, et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi* — awaiting the blessed hope and the coming of the glory of the great God and our Saviour Jesus Christ." The last book of the New Testament closes with the expression of that hope: "Veni, Domine Jesu — Come, Lord Jesus." Come now in Thy grace and come at last in Thy glory.

ACTIVE CHAIRMAN: Father Busch has certainly lived up to his reputation as an expert in the sphere of the liturgical movement, and I would like to say to him in your name that we are deeply grateful to him not only for the ideas which he has given us but for the library of reading matter which he has made known to us.

Looking ahead certainly will require study on our part, and he has told us where we can find the material.

There's some business to be done tonight at the end of this meeting. I will not delay longer but will call immediately upon the Very Reverend Lawrence F. Ryan of White Bear Lake, Minnesota, to lead the discussion.

FATHER RYAN: I am not going to detain you very long, and I hope to influence not only one but perhaps two or three of you to say a few words.

It is a great pleasure to tell you some of the things that Father Busch in his great modesty kept entirely under cover. One of the things he suggested to me seems a tremendously practical thing: that is, the formation of study groups for the clergy studying the Liturgy.

We all know perfectly well that we started with the very simple and obvious truth that religion is a life to be lived every hour of the day and every day of the week. That's the goal of the liturgical movement; but living that life individually is not enough. It is a social thing and therefore a thing that has meaning for social salvation and the solution of crying social problems.

Father Busch spoke about study-club groups for clergy. He also mentioned teaching in the school and in the home. He should tell you that for over twenty-five years, when he held the chair of Church History in Saint Paul Seminary, he was known by all his students for his exceptional knowledge of the liturgical movement, and he left a lasting impression on all the students. I speak with considerable conviction in this matter because I have had about twenty of his young priests as assistants. They came to me directly from the seminary and I found perhaps ninety-nine per cent of them imbued with the proper spirit regarding the Liturgy of the Church. I think it is only fair to say that among those assistants that came to me was one who was so completely carried away by Father Busch's indomitable enthusiasm for the Liturgy that after he had been with me as assistant about four months, he asked me if he might start the Leaflet Missal. He's the one who started it and still continues to run it.

So you see the possibilities in studying and inspiring the youth in schools and infusing them with the proper spirit of social worship. The trouble with the liturgical movement some years back, to my way of thinking, was that we were perhaps a little bit esoteric. I think that is a great mistake, and I think in the spirit of our meetings I may add my own *mea culpa*. We have made mistakes and we are willing to admit it, which I think indicates that we are on the high road to success.

I am sure that many of you have plenty of matters you would like to discuss and I shall not delay you longer. I only wish to add that I have been thrilled with the conferences here. Certainly this afternoon's papers and these papers tonight have been most memorable, and are of inestimable value for the great forward working movement we are trying to support. Looking forward, we are hoping to meet you all in Saint Paul next year and we shall do something in our own humble way to imitate the supreme success that Chicago has witnessed in this first Liturgical Week.

The subject is now open for discussion.

MISS HELEN FITZSIMMONS (*Chicago*): It seems very strange to me that only the clergy should meet for discussion groups. It seems to me that the laymen need them far more than the clergy. It also seems strange to me that we have never gathered in a group like this before. It has always seemed to me that the clergy would want to know what laymen are thinking, but I at least have never been invited by the clergy to tell them what I have been thinking.

It might seem well to suggest doing something that I have thought of many times, but this is the only time I have ever had the courage to say it. I have often wanted to go to the parish house — not in Chicago by the way, although I think I would feel free to do it here — but to go to the parish house and say to the Pastor: "Wouldn't you like to have a group, a rotating group of laymen meet with you regularly and tell you what reactions we are getting to your sermons, for example? Wouldn't you like to hear from us what we need to hear from you from the pulpit, what we would like explained?"

I think this thought has been expressed here. We know that priests live so definitely every day of their lives with the things of religion that we sometimes wonder if they can get our point of view, we who are living with secular things every day of our lives. Unfortunately, I have been able to get here in the evenings only. One of the outstanding things I have got out of it is to hear some clergy talking with laymen in open discussion.

At a recent meeting in Chicago it was said that we should be using the missal more widely, and someone raised the question — I might as well confess it was I — "Why is it that so many prayer books are printed that are not missals?" The answer to that was: "Well, the printing companies and the publishers print them." Unfortunately, I didn't then have the courage to come back and say: "Well, why not work with the publishers?" That would be getting at the source.

Then if I can say just one more thing. I am going to pay tribute to the Cathedral now. For the first time in my life (perhaps it has been my own fault that I haven't done it before) I have had the opportunity of meeting here with a small discussion-group. I stayed from the beginning until the end, through all the time that I was in the city, and I felt that I had gained tremendously by it. That's why I would like to make a plea for more discussion groups for laymen.

FATHER MAGUIRE (*Loyola University, Chicago*): I just have a short suggestion to make. I am a teacher who spends hours every day in a class room. I came down here at about four o'clock every day to get inspired and I certainly got inspired. There are thousands of teachers like myself, priests, brothers, and nuns, who have just been itching to get down here and they can't, because meetings are held on school days, all day long. I would suggest that since, according to custom and tradition, a pastor is unable to hold a class of more than a few minutes more than once a week, that this meeting be held at a time of year when those who have the opportunity to address young men or young women for hours at a time during the week be given a chance to attend these meetings. I thank you.

MRS. BARRINGER (*Chicago*): It seems to me the poor clergymen here, the honored ones, have taken a terrible licking, but an undeserved one. Where in the world would we laywomen and all the lay people be today if it were not

for the priests and sisters? We laity can help toward the success of the next Liturgical Week, which will be on the fourteenth of next October (that's the right date, if I remember correctly). We can begin our apostolate tomorrow with the last snuffing-out of the candles at the Pontifical Mass.

DOM DAMASUS WINZEN: I only wanted to say before I leave that I have been working on the other side of the ocean for many years in the liturgical movement, but I must say that I never had an experience as encouraging and helpful as this first Liturgical Week here in Chicago. As American boys would say, I say it was simply "tops."

FATHER RYAN: We thank you all for participating in this discussion and we trust that you will carry the spirit of this home with you and from now on talk nothing but our next Liturgical Week.

ACTIVE CHAIRMAN: We have come now to the point where we wish to have adopted what we will call resolutions, in order to make the work of this week definite, and to go on record with regard to certain points. I am simply going to read these statements to you slowly and I hope distinctly. You are asked to express your pleasure regarding them in a tangible way. We are not going to have somebody move and second each resolution, each idea, but we would like a little congregational approval, if you feel moved to give it.

(*The following resolutions were read and approved viva voce by the assembly.*)

TO HIS HOLINESS POPE PIUS XII:

This assemblage, gathered together at the first national LITURGICAL WEEK to be held in the United States of America, at the conclusion of its deliberations, which have been devoted to the subject of Christian worship in general and to active parish worship in particular, desires to express its deep sentiments of loyalty and filial obedience to the Father of Christendom.*

TO HIS EXCELLENCY THE MOST REVEREND SAMUEL A. STRITCH, D.D., ARCHBISHOP OF CHICAGO:

This assemblage desires to express to His Excellency the Archbishop of Chicago its united feeling of sincere and heartfelt appreciation for his gracious patronage of this first attempt to hold a national LITURGICAL WEEK, which has meant so much for the success of our endeavors.

TO THE RIGHT REVEREND BENEDICTINE ABBOTS, under whom the Benedictine Liturgical Conference has been organized to be the sponsoring body of this LITURGICAL WEEK; this assemblage also desires to express its deep gratitude for the wise counsel and effective direction which they have provided, in making possible this truly representative, comprehensive, and practical program.

* Holy Father's reply to above cablegram:

Citta del Vaticano,
October 28, 1940

Archbishop Stritch,
Chicago,
Holy Father grateful devoted message occasion first national Liturgical Week imparts assemblage paternal apostolic blessing.

CARDINAL MAGLIONE

This assemblage desires to be recorded as favoring the continuance annually of the LITURGICAL WEEK as herein described, under the sponsorship of the Benedictine Liturgical Conference acting in collaboration with other liturgical leaders throughout the country.

We wish to thank His Excellency, the Most Reverend James A. Griffin, D.D., Bishop of Springfield, Illinois, and the Right Reverend Alcuin Deutsch, O.S.B., Abbot of Saint John's Abbey, Collegeville, Minnesota, for the excellent homilies they so graciously delivered at the Masses in the Cathedral during the LITURGICAL WEEK.

We also desire to express our thanks to the Right Reverend Rector of the Cathedral, Monsignor Morrison, who has so generously offered the facilities of the Cathedral Church and Hall for our use during these days, and who together with his able zealous curates, especially Father Regan, has contributed personally so much to the success of this gathering. We desire to thank all who have given of their time and money to make this gathering possible, especially the speakers and discussion leaders who have many of them come long distances, and who have been forced to interrupt the busy routine of their own apostolic labors; likewise the choirs and their leaders who rendered so well the glorious chant of the Church at the Masses in the Cathedral during these days.

This assemblage desires publicly to record its understanding of the purpose of the LITURGICAL WEEK, as already explained by its promoters, to wit: that it is designed primarily to serve as a representative national forum in which liturgical leaders can discuss their problems, exchange ideas and generally act to coordinate their efforts toward a common goal. It is only a forum, and has not been conceived as a body competent to recommend or propose liturgical reforms or to suggest laws for liturgical practice. It is solely an advisory body, and clearly understands that any changes or recommendations regarding liturgical practice should emanate from the proper ecclesiastical authorities, in the place where the gathering is held.

Finally, this assemblage desires to express its entire and hearty approval of the plan according to which the present LITURGICAL WEEK has been conducted, and the manner in which this plan has been executed by the Executive Secretary and his very efficient staff, the local committee and the various sub-committees. It also desires to express the earnest wish that as far as possible, the policy and procedure implied in this plan shall be taken as an established precedent, to be followed in future annual Liturgical Weeks.

Reverend HAROLD COLLINS,
1100 Franklin Street,
San Francisco, California

Reverend WALTER LE BEAU,
College of Saint Thomas,
Saint Paul, Minnesota

Reverend JOSEPH D. O'LEARY,
1211 13 Street,
Altoona, Pennsylvania

Reverend J. MCCRYSTAL,
1738 North Fort Thomas Avenue,
Fort Thomas, Kentucky

DOM BENEDICT BRADLEY (*Saint Mary's Abbey, Newark, New Jersey*): I think there's one grave omission. The soul of this whole work has been Father Michael Ducey. I think that he should have been given more generous recognition.

DOM MICHAEL DUCEY: There's one good reason why no such expression was contained in the resolutions. The reason was that I was requested to write them myself. But my dear friends, I feel my heart is very full tonight when I see this very fruitful realization of the dreams of many of us who have been working in this liturgical movement for so many years. I hope all of you will pardon me if I ask that no formal expression of gratitude be given to me for anything I may have done towards its success. In the first place, what I have done has been done as a member of a religious order, as a part of my obedience to my Abbot, Dom Wulstan Knowles of Fort Augustus, Scotland, to whom I owe a debt of gratitude for releasing me to do it. We all have our tasks to perform and none of us, I am sure is looking for any special recognition or reward until after the day of his death.

I do want to take this occasion to express my heartfelt feelings of appreciation and thanks to all who have collaborated with me in preparing this program, especially the speakers and the discussion leaders. Perhaps you don't know how we secured these speakers and discussion leaders for our program. We sent out a letter to those whom we knew to be interested in the movement some months ago, asking them whether or not they would be willing to help in some gathering of this kind, and all who said yes, or most of them, we simply put on the program in the place where we thought best without consulting them any further. So it wasn't an affair of invitations. They were more or less summoned to this gathering. In the case of some of them, I know that this was done at considerable sacrifice.

I am sure all of you also will be glad to know that, at a meeting tonight of the Benedictine Liturgical Conference, the members assembled (the various Abbots and their representatives) went on record as being willing to continue doing the work of promoting and sponsoring this Liturgical Week as they have during the past, on the same plan and under the same officers.

ACTIVE CHAIRMAN: This ends the work of the meeting. Monsignor Morrison has something to say to you now. I just want to add that we hadn't entirely forgotten about Father Ducey. Monsignor Morrison intended to pay tribute to him, but we are doubly grateful that this tribute came from the floor.

MONSIGNOR MORRISON: I think Father Bradley said it in a better way because I might have gotten a little too personal, having been associated with Dom Michael these many weeks — the committee and I, and the priests of the house, and Father Busch of Saint Paul, who has so ably and tirelessly superintended our exhibit of liturgical literature. On that committee Dom Michael was the counsel, the committee-counsel. That was a big job. We grew to appreciate the Benedictine spirit behind the whole thing. Whenever at any time there was a difference of opinion, as is natural in affairs of this kind, he would very politely and courteously ask certain things, then when the decision was made that was the end of it. There was no hard feeling. It was a wonderful spirit, demonstrated by Father Ducey as our agent and as liaison officer between the local committee and the Benedictine Liturgical Conference.

There has been some fear among the Benedictines themselves with their usual modesty that perhaps the thought might go out that they were a

little too prominent in this. The priests associated with me on the committee and myself absolutely could not agree with that thought of theirs. I don't see any reason why they should feel that way. We pastors, we diocesan priests, priests of any order, sisters of any community, shouldn't feel that the Benedictine Abbots are obtruding themselves into this work. They have been a bit shy and reluctant, I must say; but I think you will all agree with me that the *Opus Dei* is their especial province and that over the centuries they have proved worthy custodians of it. It is the center of spiritual life in their monasteries, and also out in their more active fields, so I can't see any better combination to have behind us.

Talking about praise and appreciation, whilst I was the "front" for Dom Michael, he did all the work. But he too had somebody back of him doing a lot of work, Miss Mary Flynn of Newark, New Jersey. I think she deserves a lot of credit.

I have been associated with many things here in my nearly twenty years, and if you'll pardon my being personal, the biggest thing (I thought) that I ever was in was being Master-of-Ceremonies-in-chief of the Chicago Eucharistic Congress; but I must say that this did not give me the personal satisfaction that our conference this week has given me.

The keynoter, Monsignor Hillenbrand, as I told you at the beginning, was serious, scholarly, and earnest, and that was the entire character of the Week. You were serious, you were scholarly, you were earnest. Now I felt edified, yes, even when I felt at times that my fellow pastors were getting a little ribbing. I felt sorry for them, because I, being a pastor, an older pastor, could understand what they were getting. So I think they deserve a little praise for their *bonhomie* and good nature. Brother pastors, if it's any consolation to you, consider my own plight. Every time somebody would say something about pastors, I would look in the audience and whom would I see? People from my own parish, the sisters, my curates, my organist, my janitor. But that wasn't enough. In the hall outside of church I would see a bishop and an abbot talking to some of my school-children. So I see where I am going to have a very busy season ahead of me. . . Now, I may be talking out of turn, but I would like to make this plea to the good Benedictine Abbots here: their kind hearts and their intelligent minds should help the general executive secretary so that he will have a chance to profit by his experience and arrange an even better liturgical conference next year and keep up the standard that has been established.

In thanking you all once more and telling you how happy the priests on the committee and myself are, I would like to close on this prayerful, serious note: our only purpose in gathering here has been (as please God it shall continue to be): "*Ut in omnibus glorificetur Deus* — That God may be glorified in all things".

October 25

Cathedral of the Holy Name — Missa Pontificalis: Solemn Votive Mass for Peace. 10:00 a.m.

Sermon by His Excellency, the Most Reverend Samuel A. Stritch, D.D., Archbishop of Chicago

We are, indeed, happy that the first national Liturgical Week to be held in these United States has come to Chicago; for, apart from the deep and lasting impression it has certainly made upon Catholic life in this vicinity, we are proud and glad that this Archdiocese in welcoming it has thus contributed notably to the furtherance of that noble work of the liturgical revival to which the participants in this gathering are dedicated. To us it has appeared a consoling assurance of that awakening in Catholic thought and action to which a great and far-seeing Pontiff summoned us by the clarion call: "*Omnia instaurare in Christo* — restore all things in Christ."

For is it not tremendously inspiriting, in these sad and tragic days, to behold with our bodily eyes, as well as with the eyes of faith, the glorious spectacle of the Church at prayer, and to join with her in psalms and hymns and canticles as she offers a fitting worship, a "clean oblation" to the eternal Father of us all? Aye, it is the most glorious sight that human eyes can see on earth: the altar, enveloped by smoke of incense and glow of candlelight, while priest and people unite "with one voice" to chant the ageless melodies of the Church as she fulfils the most important of all her tasks, that of joining with the angelic hosts in never-ending worship. Indeed, we may believe that this spectacle is an earthly revelation of that City of God of which the Psalmist sings: "As we have heard, so we have seen in the city of the Lord of Hosts, in the city of our God: God hath founded it forever. We have received thy mercy, O God, in the midst of thy temple" (Ps. xlvii); or, as Saint John beheld more accurately still, in his vision of "the Lamb that stood upon Mount Sion . . . standing as it were slain . . . and a great multitude which no man could number . . . standing before the throne, and in sight of the Lamb, clothed with white garments and palms in their hands . . . saying: Salvation to our God, who sitteth upon the Throne, and to the Lamb" (Apoc. v. 8; vii. 9f).

This then is the vision upon which you have been concentrating your thoughts this week, striving to understand it better, striving to refine and perfect the instruments whereby you seek to enable

others to know it better. And in so striving, be assured that you are doing a work that is of the highest importance to yourselves individually and to the Church in general, especially to our American Church. For tragic, indeed, is the error of those who have striven in the opposite direction, and obscured the grandeur of that vision. We must see the Church on earth as, indeed, a visible society, that true City of God, in which it is a blessed privilege to dwell. We must appreciate the Liturgy as the fullest outward expression of her resemblance to the heavenly City, and the most authentic means whereby she fulfils the purpose of her establishment.

This Liturgical Week has aroused in us a deeper and fuller appreciation of these sublime truths; and at the same time, has made us conscious of the great task that lies before us, of bringing all our brethren, whether Catholic or non-Catholic, closer to Christ, closer to the altar of eternal sacrifice, closer to the fountain-head of grace and salvation. We know, to our sorrow, that there are Catholics, even otherwise well-informed Catholics, who dismiss the movement in which you are engaged as something purely aesthetic, something that concerns itself merely with the restoration of archaeological forms and practices long since out of date. Certainly the Church does call upon the arts and crafts in her Liturgy to help men pray, to embellish her worship in a fitting manner; and certainly she does adhere stubbornly to rites and forms that have long ago been dropped from popular usage. But she has neither relaxed her prescriptions as to our participation in these rites, nor failed to teach their corporate nature and significance, and the necessity of our regarding them with the highest veneration, of our understanding and cherishing them with all the devotion at our command.

True, the Church does not lay down hard and fast laws regarding the artistic embellishment of our ecclesiastical edifices, but she surely requires that we summon the very best effort and talent we have for the service of God, and in a manner as closely attuned as possible to her venerable traditions. And here a word of scorn may be permitted for those forms of ecclesiastical vandalism which all too often intrude themselves into our houses of worship. Worship, and by that I mean the Liturgy, or official Catholic worship, must at all costs be protected from the rapacity of commercial interests. Rayon surplices, feminine nettings, and various other contraptions similarly out of place in the sanctuary of God's temple may bring fat financial profits to their inventors, but they desecrate the sanctity and dignity of our worship, and cannot be too strongly condemned.

You have done well, in your talks and discussions this week, to focus attention upon the inner nature of the Liturgy, for from a proper concept of that must inevitably flow a proper appreciation of these more outward concerns. Perhaps the failure to do this on the part of some in the recent past has retarded the normal growth

and spread of the liturgical revival in our land. Too much enthusiasm expended on what are really non-essentials cannot produce sound progress. We need, quite obviously, good artists and craftsmen and musicians, we cherish the painstaking historian and studious theologian as indispensable auxiliaries of this worthy movement. We also require, and I trust shall always have in this Archdiocese, well-trained and meticulous Masters of Ceremonies who can secure the greatest exactitude in ritual observance. But we must realize once and for all the truth, which has been so clearly and ably expounded during these days of your liturgical congress, that neither the exterior correctness nor the artistic embellishment of our sacred functions constitute the primary aims of the liturgical revival, if it is to be a healthy and sound and useful one, if it is to realize its immense promise for strengthening and elevating Catholic life and Catholic action.

That primary aim is best understood, as we have said, by picturing the Liturgy under the symbol of the City of God at prayer. When we do this, when we concentrate our attention upon this, we see immediately that the primary activity of the Church is a corporate and social activity, rather than an individual personal one. This conclusion clarifies a problem which undoubtedly confuses many good people, to whom personal piety and personal prayers are the extent of their religious interests. Let us not allow our piety to take on an incomplete, individualistic contour.

Religion and its prayerful expressions must not be confined to the privacy of the bedchamber, to secluded nooks and corners in which we shut ourselves off from communion with our fellows. Our piety must not be that of the modern Puritan, whose idea of "personal goodness" has contributed perhaps more than any other single factor toward the complete secularization of modern society, in its total disassociation from the interests of one's neighbor. Our sanctification is achieved, we should never forget, through a social organism which is the Church, in which we as members of the mystic Christ are members one of another. This great supernatural society is precisely God's plan for the salvation of the entire human race; and the "piety" of this Church, the "mind" of the Church is essentially of a social corporate nature, which we learn to understand and appreciate above all through our participation in her great act of worship, the Eucharistic Sacrifice, joining with her and with the entire company of the redeemed in offering a perfect act of praise and thanks and reparation and petition to the infinite majesty of God.

Likewise, your deliberations have wisely accentuated the intrinsic value of liturgical prayer over against extra-liturgical or private prayer. The importance of the latter, especially that form best known as "popular devotions," should not be emphasized out of

due proportion, or at the expense of the former, which would occur, for example, if the so-called Three Hours' Devotion on Good Friday achieved a popularity among the faithful and drew their attention to a greater degree than did the Mass of the Presanctified. Devotions that have been approved by ecclesiastical authority may not be condemned nor disparaged, provided they do not usurp the place of honor belonging to liturgical prayer in the minds and hearts of our people. A true sense of proportion, a proper sobriety and conservatism displayed in the management of these pious devices will in short preserve their usefulness in the spiritual life, and at the same time permit the higher forms of prayer represented in the Liturgy to maintain their rightful preeminence in the order of spiritual values among the faithful.

We are perhaps faced today with a greater need of understanding spiritual reality in this light than ever before. Our present Holy Father tells us that we must bring Christ into modern society, modern social institutions, not just into individual souls; we must bring Him into the homes and schools of our land, into the market place, into the houses of commerce and exchange, into the factory, into public life, out onto the boulevards and meeting places of men. How can we do this better than by living and acting corporately, with increased knowledge, devotion, and attention, in the manner outlined by the Church in her official prayer? Take for example, our attendance at Mass alone and what we actually do there. Partaking with Christ in the offering of Himself, offering ourselves with Him, and beholding ourselves as it were changed into Him at the Consecration, receiving this gift of ourselves back at Holy Communion, we become Christ anew, in ever increasing fulness. Becoming Christ, we pray as Christ prays, we see as He sees, love as He loves. This will then be the source not only of our personal sanctification but of our efforts to bring others close to Him. It will be the mainspring of true social action, true Catholic action, a truly Christlike apostolate toward the poor and needy, in short, it will bring our world appreciably closer to the realization of that beautiful ideal of the modern papacy: *instaurare omnia in Christo.*

In conclusion, I desire to thank and to compliment all who have helped to make this Liturgical Week so happy a success. It has, indeed, been a holy consolation to us to know of the attendance of so many at the various exercises, and of their enthusiasm, of the high level of interest and appreciation maintained throughout a very exacting program. We are certain that from this event will come much specific good for our Archdiocese, as for example, in a better appreciation and love of corporate prayer, which is the principal thing; and among the lesser but still important things, a better observance of rubrical prescriptions, a greater resistance to outrages done in the name of Liturgy by a commercialism running

rampant, a more accurate understanding of the place to be occupied in our spiritual lives by extra-liturgical devotions. In fine, the Catholic body of this Archdiocese has received a new impetus to know and live with Christ in His Church, and to translate that knowledge into action truly Christlike and Catholic; and we trust that henceforth both our clergy and our people will be able to make their own that cry of longing uttered by the Psalmist: "How lovely are thy tabernacles, O Lord of Hosts! My soul longeth for the courts of the Lord. . . . Thy Altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in Thy House, O Lord. . . . For better is one day in Thy courts, above thousands. I have chose to be an abject in the House of God than to dwell in the tabernacle of sinners" (Ps. lxxxv).

The Liturgical Week, 1940

Registration Statistics

STATE	CLERGY	RELIGIOUS	LAITY	BROTHERS	TOTAL
Alabama	2	..	..	..	2
Arkansas	4	..	..	..	4
California	4	..	3	..	7
Colorado	2	3	..	..	5
Connecticut	2	..	1	..	3
Illinois	167	400	316	10	893
Indiana	11	14	14	..	39
Iowa	7	6	1	..	14
Kansas	6	4	..	..	10
Kentucky	1	..	..	..	1
Louisiana	7	..	2	..	9
Maine	1	..	..	..	1
Maryland	1	2	..	..	3
Massachusetts	1	..	1	..	2
Michigan	5	7	4	..	16
Minnesota	14	9	2	1	26
Missouri	12	16	7	..	35
Nebraska	..	4	..	..	4
New Hampshire	2	..	..	..	2
New Jersey	3	..	1	..	4
New York	13	11	7	..	31
North Carolina	1	..	..	..	1
North Dakota	3	..	1	..	4
Ohio	5	6	7	2	20
Oklahoma	2	..	2	..	4
Oregon	2	2	..	..	4
Pennsylvania	14	10	2	..	26
Rhode Island	1	..	3	..	4
South Dakota	2	2	1	..	5
Tennessee	..	2	..	1	3
Texas	1	3	..	..	4
Virginia	..	..	..	1	1
Washington	2	..	..	..	2
Wisconsin	12	29	14	1	56
District of Columbia	3	2	..	..	5
Canada	7	..	2	..	9
Mexico	..	1	..	..	1
TOTALS	320	533	391	16	1,260

Total States represented (including District of Columbia) 35
Foreign nations represented 2

Expressions of Approval

"I am extremely interested in this project and promise my prayerful remembrances for its success." — His Eminence, J. M. Rodrigue Villeneuve, O.M.I., *Cardinal Archbishop of Quebec.*

"I learn with pleasure the information regarding the first annual Liturgical Week to be held in Chicago in October. It will be impossible for me to attend personally, but I cannot refrain from expressing my great joy that this program will be held. The liturgical movement has long awaited the clarion call for its resurrection; the first stirrings of its activities are encouraging. I pray that the work done during that week will bear fruit one hundred fold and knit our people closer to our priests in the service of God at the altar."—His Excellency, the Most Reverend John J. Cantwell, D.D., *Archbishop of Los Angeles.*

"I am very happy to endorse this very worthy movement and to invoke upon it the abundant blessings of Almighty God, which will guarantee complete success. It is gratifying to know that the momentum of the liturgical movement is constantly increasing throughout the U.S. Everywhere there are appearing evidences of the desire of clergy, the religious, and even the laity for a more exact observance of the Liturgy of the Church in the construction and adornment of the House of God and in the carrying out, in letter and spirit, the regulations of the Church for divine worship. Undoubtedly the Liturgical Week will greatly stimulate this movement and mark another forward step in the realization of the beautiful ideals which animate our sacred Liturgy."—His Excellency, the Most Reverend Joseph F. Rummel, S.T.D., *Archbishop of New Orleans.*

"I am, indeed, pleased to learn that a Liturgical Week is to be held in Chicago, October 21–25. Such a Liturgical Week will do much to promote further the liturgical movement in the United States. Praying every blessing upon you and your new liturgical endeavor."—His Excellency, the Most Reverend John J. Mitty, D.D., *Archbishop of San Francisco.*

"I am delighted to hear that you are to have a Liturgical Week in Chicago. I want to congratulate you most cordially and wish you every success. If Catholics had a better understanding of the Liturgy of the Church, if they were penetrated with the supernatural spirit that animates all its functions, they would follow them with a deeper devotion and their whole life would be influenced by them."—His Excellency, the Most Reverend Alexander Vachon, D.D., *Archbishop of Ottawa.*

"I note that a Liturgical Week is being observed in Chicago, October 21–25 next. I shall if it is at all possible attend. I pray that it may be a great success and that interest in the Liturgy of the Church and in religious observances generally may be increased through the blessing of Almighty God."—His Excellency, the Most Reverend Hugh C. Boyle, D.D., *Bishop of Pittsburgh.*

"I am thoroughly convinced that such meetings will help our priests, especially, to make the connection between dogma and life, morals and living,—the new connection and application that seem more necessary each

month that passes. We are all so busy with so many things that a promise of spiritual formation such as will come from your meetings is very hopeful."—His Excellency, the Most Reverend William O. Brady, S.T.D., *Bishop of Sioux Falls.*

"I certainly wish every success to the committee in charge and feel positive the results will be of very considerable community value since the Liturgy has suffered all too much in the past from the isolationism and stagnation inevitable when no special group movement purges and vivifies it. With the assurance of my poor prayers."—His Excellency, the Most Reverend John C. Cody, D.D., *Bishop of Victoria.*

"I will do everything I can to create some local interest in the Liturgical Week. . . . If it is at all possible, I would like to attend this national gathering, which I am sure will be very interesting."—His Excellency, the Most Reverend Richard J. Cushing, D.D., *Auxiliary Bishop of Boston.*

"I am happy to learn of the Liturgical Week to be held in Chicago October next. This diocese will be happy to participate in any and every way which you request. Please advise a few weeks before the convention in Chicago and I promise you that we will have a goodly representation from the diocese of Springfield in Illinois."—His Excellency, the Most Reverend James A. Griffin, D.D., *Bishop of Springfield, Illinois.*

"I am wholeheartedly in favor of the progress of the liturgical movement in a practical way, and I shall be glad to cooperate in bringing the Liturgy more close to the hearts of the people."—His Excellency, the Most Reverend William A. Griffin, D.D., *Bishop of Trenton.*

"I am very much interested in the forthcoming Liturgical Week and I hope and pray your deliberations will result in arousing more interest in the Liturgy throughout the country."—His Excellency, the Most Reverend Richard T. Guilfoyle, D.D., *Bishop of Altoona.*

"We wish you every success and trust that this movement will gradually spread until it enters the life of every parish in this country."—His Excellency, the Most Reverend William J. Hafey, D.D., *Bishop of Scranton.*

"I am very much in favor of this well considered endeavor to bring the Liturgy more closely into the lives of the faithful."—His Excellency, the Most Reverend Francis W. Howard, D.D., *Bishop of Covington.*

"I am happy to have this opportunity to express my sincere congratulations upon all that the liturgical movement has accomplished in America and to hope that the future may be filled with successes as gratifying and substantial as those of the past."—His Excellency, the Most Reverend Maurice F. McAuliffe, D.D., *Bishop of Hartford.*

"I thank you for your kind invitation to the Liturgical Week to be held in Chicago the week of October 21–25. I shall make a note of the dates and will do my best to attend. I wish you every success."—His Excellency, the Most Reverend William A. McFadden, S.T.D., *Auxiliary Bishop of Cleveland.*

"We pray that this Liturgical Week may be well attended and that it may be a source of inspiration to our people to interest themselves more actively in participating in the Divine Services. More and more the thought grows upon me that were our people to appreciate the function that is theirs in the ancient and official worship of the Church, they may be inspired with a deep appreciation of the divine mysteries, the realities of our holy religion and the necessity of living completely in union with the

praying and sanctifying Church. With best wishes for God's blessing."—His Excellency, the Most Reverend Thomas H. McLaughlin, S.T.D., *Bishop of Paterson.*

"I desire to express the prayerful hope that you and your associates will be favored with the fullest measure of blessing and success in this very worthy and useful undertaking. . . . Please be assured that we shall have representatives from the Diocese at the exercises in Chicago and shall also pray that God may grant the fullest measure of blessing and success for the realization of your very useful and holy program."—His Excellency, the Most Reverend Thomas E. Molloy, S.T.D., *Bishop of Brooklyn.*

"Cordially I ask God's blessing upon your deliberations. I am in entire sympathy with the liturgical movement, especially in its aim to make our faithful more intimate participators in the holy sacrifice offered on their own parish altar."—His Excellency, the Most Reverend John B. Peterson, D.D., *Bishop of Manchester.*

"You are to be congratulated on inaugurating the Liturgical Week, and I hope that it will become an institution of the country."—His Excellency, the Most Reverend Joseph E. Ritter, D.D., *Bishop of Indianapolis.*

"I hope the Liturgical Week is a success and will become a permanent United States institution."—His Excellency, the Most Reverend James H. Ryan, S.T.D., *Bishop of Omaha.*

"I am very happy to learn of the Liturgical Week to be held in Chicago next October. Were it possible I would be most happy to attend the Congress, which I am sure should prove of real importance in the liturgical movement. I pray that God may bless the meeting."—His Excellency, the Most Reverend Gerald Shaughnessy, S.T.D., *Bishop of Seattle.*

"I am hastening to assure you that if I am free, I shall come for the meeting. I congratulate you with all my heart for this manifestation of your zeal in the cause of religion."—His Excellency, the Most Reverend Frank A. Thill, D.D., *Bishop of Concordia.*

"The possibilities for good in such a program are, indeed, considerable. I pray that the blessing of God may be upon this work."—His Excellency, the Most Reverend Charles D. White, D.D., *Bishop of Spokane.*

"I am happy to join the members of the hierarchy in sentiments of sincere appreciation of the first official effort made in our country to conduct a Liturgical Week. The prospects as outlined should appeal both to the priests and to the laity and we are happy today to assure you that the Diocese of Wichita will be represented by priests, and in all probability, by some members of the laity. All good wishes and the assurance of our prayers for the success of this most timely undertaking."—His Excellency, the Most Reverend Christian H. Winkelmann, S.T.D., *Bishop of Wichita.*

What to Read?

THE Chicago Liturgical Week undoubtedly inspired many to begin a deeper study of Catholic Liturgy; and perhaps this volume will similarly inspire many more. Hence we are appending a brief reading list, which, while necessarily incomplete due to limitations of space and the abundance of available material, will serve adequately as a working basis for further study. Beginners in the field should provide themselves with a selection from the excellent array of pamphlets published by The Liturgical Press, Collegeville, Minnesota, the latest of which is Dr. Pius Parsch' *Study the Mass* translated by Father William Busch (specially arranged for study clubs). Those who have passed beyond the pamphlet stage will be delighted with Dom Theodore Wesseling's *Liturgy and Life* (Longmans, 1938), a realistic application of Liturgy to life in general; also with the comprehensive general treatise by the late revered Dom Virgil Michel entitled *The Liturgy of the Church* (Macmillan, 1937). Father Gerald Ellard, S.J., provides an illuminating apology for the liturgical movement, streamlined to suit modern taste, in his *Men at Work at Worship* (Longmans, 1940). And Father Romano Guardini's brief but telling essays, *The Spirit of the Liturgy* (Sheed & Ward, 1931) and *Sacred Signs* (Benziger, 1937) are invaluable for purposes of general orientation.

Among the "indispensables" for studying the specific topics treated during the Liturgical Week, and following the same order, we recommend books on the Mystical Body of Christ for an understanding of the organic spiritual nature of the Parish. Among the many good ones may be mentioned Father Jurgensmaier's *The Mystical Body of Christ* (Kenedy, 1940) which is comprehensive and scholarly, and the still popular *The Doctrine of the Mystical Body of Christ* by Abbé Anger (Benziger, 1931). Pastoral theology is treated from this standpoint in *The Shepherd of Souls* by the Reverend Constantine Noppel, S.J. (Herder, 1938).

While books on the Mystical Body also treat adequately of the social worship concept, and of the sacraments in their relation thereto, mention should be made of the learned treatise by Evelyn Underhill entitled *Worship* (Harper, 1937), and of the popularly written *Confirmation in the Modern World* by Father Laros (Sheed & Ward, 1937).

Books on the Mass abound. Among works of a more general nature, and which emphasize the devotional aspect, we cannot afford to overlook Abbot Vonier's *A Key to the Doctrine of the Eucharist* and *The New and Eternal Covenant* (Burns, Oates, 1925, 1930); the popular *My Mass* by Abbé Grimaud (Benziger, 1928), Father Thorold's *The Mass and the Life of Prayer* (Sheed & Ward, 1939), and the excellent collection of essays by Father Kramp S.J., entitled *Eucharistia* (Lohmann, Saint Paul, Minnesota, 1926). A book which admirably combines the devotional with the historical is Father Pius Parsch, *The Liturgy of the Mass* (Herder, 1936); while Father Adrian Fortescue's *The Mass: A Study of the Roman Liturgy* (Longmans, 1937, new edition) remains the classic English work on the historical side. Monsignor Duchesne's monumental study of the history of the Mass up to

the eighth century, *Christian Worship: Its Origin and Evolution* (S.P.C.K.-Macmillan, 1931, fifth edition) is still indispensable to the historian and liturgiologist. Finally *Your Catholic Language* by Mary Perkins (Sheed & Ward, 1940) is an eminently practical and painless aid to understanding the Latin in Mass.

Treatises on the Divine Office are not so numerous in English, but one can best learn how (and why) to say it from *The Breviary and the Laity* by the Reverend R. Hoornaert (The Liturgical Press, Collegeville, 1936) also from *Learning the Breviary* by Father Hausmann S.J. (Benziger, 1932). Its history may be studied in Monsignor Batiffol's scholarly and exhaustive *History of the Roman Breviary* (Longmans, 1912), or in Dom Baudot's shorter *The Breviary: Its History and Contents* (Herder, 1929) and the meaning of its texts from such works as Father Britt's *The Hymns of the Breviary and Missal* (Benziger, 1936) and his *Dictionary of the Psalter* (Benziger, 1928), or from the various authorized commentaries on the Psalms. A most practical aid in the latter department is Father John Laux's vestpocket *Songs of Sion* (Benziger, 1937), which contains a translation of the principal Psalms together with a useful introduction and bibliography.

Books which place Catholic devotional life upon a definite liturgical basis are Dom Anselm Stolz's *The Doctrine of Spiritual Perfection* (Herder, 1938) and *The Life of the Soul in the Liturgy* by the Reverend A. DeSerent, O.F.M. (Burns, Oates, 1934). In the same category must be placed almost all the works of the three great Benedictine Abbots of modern times, Dom Prosper Guéranger of Solesmes, Dom Ansgar Vonier of Buckfast, and Dom Columba Marmion of Maredsous, particularly the latter's *Christ in His Mysteries* and *Christ the Life of the Soul* (Herder, 1939; fifth edition and third edition). Aids to meditating on the various liturgical texts and seasons are Dame Aemiliana Loehr's *The Year of Our Lord* (Kenedy, 1937), Herman Franke's precious little commentary on *Lent and Easter: the Church's Spring* (The Liturgical Press, Collegeville, 1939), and Father Martindale's *The Mind of the Missal* and *The Words of the Missal* (Macmillan, 1929 and 1932). Books like Father Duperray's *Christ in the Christian Life* (Longmans, 1927), Father Karl Adam's *Christ Our Brother* and *The Spirit of Catholicism* (Macmillan, 1938 and 1940; new editions), and Archbishop Goodier's *The Inner Life of the Catholic* (Longmans, 1937) make excellent spiritual reading from a liturgical standpoint. Finally, how to translate Catholic devotional and liturgical life into terms of practical daily action may be discovered from *Restoring All Things: A Guide to Catholic Action* by Fitzsimmons-McGuire (Sheed & Ward, 1938).

The more technical aspects of liturgical observance are treated in Father Collins' *The Church Edifice and its Appointments* (Dolphin Press, 1936), Geoffrey Webb's *The Liturgical Altar* (Benziger, 1939), Dom Roulin's *Vestments and Vesture* (Herder, 1931), and Father Fortescue's *The Ceremonies of the Roman Rite Described* (Longmans, 1937; new edition), Dom De Puniet's *The Roman Pontifical* (Longmans, 1932) is a fine historical commentary on the rite of Confirmation and Holy Orders. And in Cardinal Shuster's *The Sacramentary* (Benziger, 1924, 5 volumes) the student will find a complete library of liturgical information, historical, rubrical, ascetical. The important field of liturgical æsthetics, subject of many a controversy, is ably covered from the musical standpoint by Dom Dominic Johner, O.S.B., in his *The Chants of the Vatican Gradual* (Abbey Press, Collegeville, Minn.,

1940) and from the artistic standpoint by Professor C. R. Morey of Princeton in his *Christian Art* (Longmans, 1935). Incidentally, the Liturgical Press has just published a set of 25 basic *Liturgical Symbols* in two colors, with explanations on the back of each, which will be found most useful in classroom and study club ($2.00 per set).

Although we have not exhausted the list, we must conclude somewhere; and we can do so in no better way than by recommending the following useful pedagogical aids, which are based exclusively upon liturgical values: *The Christ-life Series in Religion* (Macmillan, 1940), a series of textbooks for catechetical instruction in grade schools, *Christian Life and Worship* by Father G. Ellard, S.J. (Bruce, 1939, new edition), a textbook for high school and college; and Father L. Bopp's *Liturgical Education* (Bruce, 1937), which ably exposes the principles underlying the inculcation of sound liturgical knowledge.

THE EDITOR.

P.S. Everyone should, of course, read faithfully one if not all of our American liturgical periodicals: *Orate Fratres* (The Liturgical Press, Collegeville, Minnesota. Monthly, $2.00 per year). *Altar and Home* (Conception, Missouri. Monthly, 25¢ per year). *The Living Parish* (Pio Decimo Press, 3908 Olive Street, Saint Louis, Missouri. Bi-monthly, 50¢ per year). *Liturgical Arts* (Liturgical Arts Society, 300 Madison Avenue, New York City. Quarterly, $2.00 per year).

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